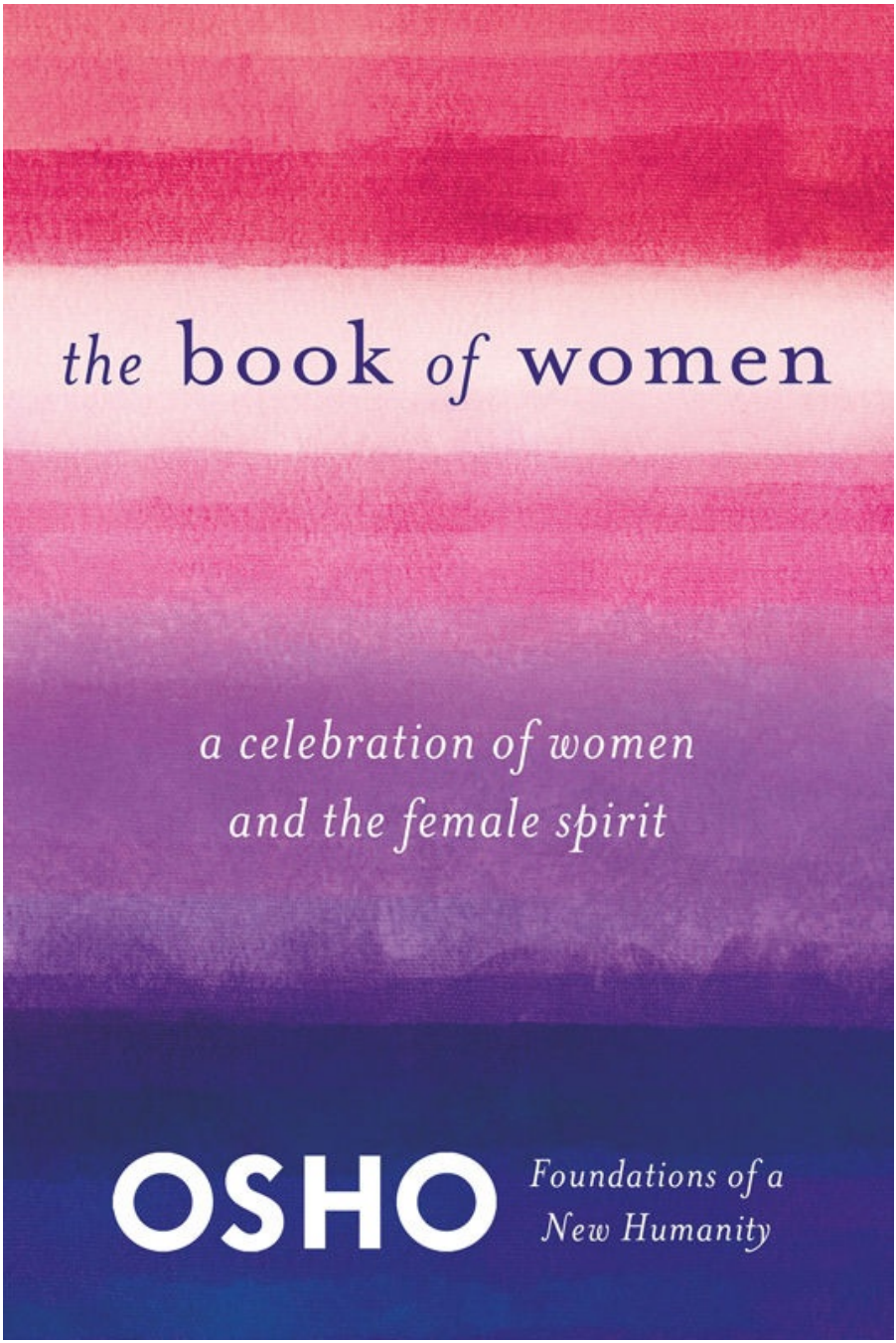
The Book of Women: A Celebration of Women and the

Osho


the book of women
a celebration of women
and the female spirit
OSHO
Foundations of a
New Humanity

the book of women

celebrating the female spirit

OSHO

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preface

How can you, as a man, talk about the feminine psyche?

I am not talking as a man, I am not talking as a woman. I am not talking as a mind at all. The mind is used, but I am talking as consciousness, as awareness.

And awareness is neither he nor she, awareness is neither man nor woman. Your

body has that division and your mind too, because your mind is your inner part

of the body and your body is the outer part of your mind. Your body and mind

are not separate; they are one entity. In fact, to say body and mind is not right;

“and” should not be used. You are bodymind—not even a hyphen between the

two.

Hence with the body, with the mind, these words masculine and feminine are

relevant, meaningful. But there is something beyond them both; there is

something transcendental. That is your real core, your being. That being consists

only of awareness, of witnessing, of watchfulness. It is pure consciousness.

I am not talking here as a man; otherwise it is impossible to talk about the woman. I am talking as awareness. I have lived in the feminine body many times

and I have lived in the masculine body many times, and I have witnessed all. I have seen all the houses, I have seen all the garments. What I am saying to you

is the conclusion of many, many lives; it has not to do with only this life. This

life is only a culmination of a long, long pilgrimage.

So don't listen to me as a man or a woman; otherwise you will not be

listening to me. Listen to me as awareness.

1

female

It seems to me that you are the first man this planet has ever known who really

understands women and accepts them. Please comment.

I have told you that a woman is to be loved, not understood. That is the first understanding.

Life is so mysterious that our hands cannot reach to its heights, our eyes cannot look into its deepest mystery. Understanding any expression of existence

—men or women or trees or animals or birds—is the function of science, not of

a mystic. I am not a scientist. To me, science itself is a mystery, and now scientists have started to recognize it. They are dropping their old, stubborn, superstitious attitude that one day they will know all that is to be known.

With Albert Einstein the whole history of science has taken a very different

route because the more he went into the deepest core of matter, the more he became puzzled. All logic was left behind, all rationality was left behind. You cannot dictate to existence, because it does not follow your logic. Logic is man-made. There was a point in Albert Einstein's life when he remembers that he

was wavering about whether to insist on being rational … but that would be foolish. It would be human, but not intelligent. Even if you insist on logic, on rationality, existence is not going to change

according to your logic; your logic

has to change according to existence. And the deeper you go, existence becomes

more and more mysterious. A point comes when you have to leave logic and rationality and just listen to nature. I call it the ultimate understanding—but not

in the ordinary sense of understanding. You know it, you feel it, but there is no

way to say it.

Man is a mystery, woman is a mystery, everything that exists is a mystery—

and all our efforts to figure it out are going to fail.

I am reminded of a man who was purchasing in a toy shop a present for his

son for Christmas. He was a well-known mathematician, so naturally the

shopkeeper brought out a jigsaw puzzle. The mathematician tried … it was a beautiful puzzle. He tried and tried and tried and started perspiring. It was becoming awkward. The customers and the salesmen and the shopkeeper were

all watching, and he was not able to bring the puzzle to a solution. Finally he dropped the idea and he shouted at the shopkeeper: “I am a mathematician and if

I cannot solve this jigsaw puzzle, how do you think my small boy will be able

to?”

The shopkeeper said, “You don’t understand. It is made in such a way that nobody can solve it—mathematician or no mathematician.”

The mathematician asked, “But why is it made in this way?”

The shopkeeper said, “It is made in this way so that the boy from the very beginning starts learning that life cannot be solved, cannot be understood.”

You can live it, you can rejoice in it, you can become one with the mystery,

but the idea of understanding as an observer is not at all possible.

I don't understand myself. The greatest mystery to me is myself. But a few

clues I can give to you:

A psychiatrist is a fellow who asks you a lot of expensive questions that

your wife asks you for nothing.

The key to happiness: You may speak of love and tenderness and passion,

but real ecstasy is discovering you haven't lost your keys after all.

Women begin by resisting a man's advances and end by blocking his

retreat.

If you want to change a woman's mind, agree with her.

If you want to know what a woman really means, look at her—don't

listen to her.

The lady walked up to the policeman and said, "Officer, that man on the

corner is annoying me."

"I have been watching the whole time," said the cop, "and that man

wasn't even looking at you."

"Well," said the woman, "isn't that annoying?"

The romantic young man turned to the beautiful young girl in his bed and

asked, "Am I the first man you ever made love to?"

She thought for a moment and then said, “You could be—I have a

terrible memory for faces.”

Everything is mysterious: It is better to enjoy it rather than trying to understand it. Ultimately the man who goes on trying to understand life proves

to be a fool, and the man who enjoys life becomes wise and goes on enjoying life, because he becomes more and more aware of the mysterious that surrounds

us.

The greatest understanding is to know that nothing can be understood, that all

is mysterious and miraculous. To me this is the beginning of religiousness in your life.

Would you please explain what the real differences between men and women

are?

Most of the differences between men and women are because of thousands of years of conditioning; they are not fundamental to nature. But there are a few differences which give them unique beauty, individuality. Those differences can

be counted very easily.

One is that the woman is capable of producing life; man is not. In that way he

is inferior, and that inferiority has played a great role in the domination of women by men. The inferiority complex works in this way: It pretends to be superior—to deceive oneself and to deceive the whole world. So man down the

ages has been trying to destroy the woman’s genius, talents, capacities, so that he

can prove himself superior—to himself and to the world.

Because the woman gives birth, for nine months or more she remains

absolutely vulnerable, dependent on man. Men have exploited this in a very ugly

way. And that is a physiological difference; it makes no difference at all. The psychology of the woman is corrupted by man telling her things which are not true, making her a slave to man, reducing her to a secondary citizen of the world.

And the reason for that was that he is muscularly more powerful. But the muscular power is part of animality. If that is going to decide the superiority, then many animals are more muscular than a man.

But the real differences are certainly there, and we have to search for them behind the pile of invented differences. One difference I see is that a woman is

more capable of love than a man is. A man's love is more or less a physical necessity; a woman's love is not. It is something greater and higher, it is a spiritual experience. That's why the woman is monogamous and man is

polygamous. The man would like to have all the world's women, and still he would not be satisfied. His discontent is infinite.

The woman can be satisfied with one love, utterly fulfilled, because she does

not look at the body of the man, she looks at his innermost qualities. She does

not fall in love with a man who has a beautiful muscular body, she falls in love

with a man who has charisma—something indefinable, but immensely attractive

—who has a mystery to be explored. She wants her man not to be just a man, but

an adventure in discovering consciousness.

The man is very weak as far as sexuality is concerned; he can have only one

orgasm. The woman is infinitely superior; she can have multiple orgasms. And

this has been one of the most troublesome matters. The man's orgasm is local, confined to his genitals. The woman's orgasm is total, not confined to the genitals. Her whole body is sexual, and she can have a beautiful orgasmic

experience a thousandfold bigger, deeper, more enriching, more nourishing than a man can have.

But her whole body has to be aroused, and the tragedy is that man is not interested in it. He has never been interested in it. He has used the woman as a

sex machine just to relieve his own sexual tensions. Within seconds he is finished, and by the time he is finished the woman has not even begun. The moment a man is finished making love he turns and goes to sleep. The sexual act

helps him to have a good sleep—more relaxed, with all the tensions released in

the sexual activity. And every woman has cried and wept when she has seen this.

She had not even started, she had not moved. She has been used, and that is the

ugliest thing in life: When you are used as a thing, as a mechanism, as an object.

She cannot forgive the man for using her.

To make the woman also an orgasmic partner the man has to learn foreplay,

to be in no hurry to go to bed. He has to make ***love*** something of an art. They can have a place—a love temple—where incense is burning, no glaring lights, just candles. And he should approach the woman when he is in a beautiful mood, joyous, so he can share. What happens ordinarily is that men and women fight before they make love. That poisons love. Love is a kind of treaty, a sign that the

fight is finished—at least for tonight. It is a bribe, it is cheating.

A man should make love the way a painter paints—when he feels the urge

filling his heart—or the way the poet composes poetry, or a musician plays music. The woman's body should be taken as a musical instrument; it is. When

the man is feeling joy, then sex is not just a release, a relaxation, a sleeping method. Then there is foreplay. He dances with the woman, he sings with the woman—with beautiful music vibrating the love temple, with the incense that they love. It should be something of the sacred, because there is nothing sacred

in ordinary life unless you make love sacred. And that will be the beginning of

opening the door to the whole phenomenon of superconsciousness.

Love never should be forced, love never should be an attempt. It should not

be in the mind at all—you are playing, dancing, singing, enjoying … part of this

long joy. If it happens, then it is beautiful. When love happens, it has beauty.

When it is made to happen, it is ugly.

And while you are making love with the man on top of the woman … it is

known as the missionary posture. The East became aware of this ugliness that the man was heavier, taller, and more muscular; he was crushing a delicate being. In the East, the way has always been just the opposite: the woman on top.

Crushed under the weight of the man, the woman has no mobility. Only the man

moves, so he comes to orgasm within seconds and the woman is simply in tears.

She has been a partner, but she was not involved in it. She has been used.

When the woman is on top she has more mobility, the man has less mobility,

and that will bring their orgasms closer to each other. And when both

go into orgasmic experience, it is something of the other world. It is the first glimpse of

samadhi; it is the first glimpse that one is not the body. One forgets the body, one forgets the world. Both the man and the woman move into a new dimension

they have never explored.

The woman has the capacity for multiple orgasms, so the man has to be as slow as possible. But the reality is, he is in such a hurry in everything that he destroys the whole relationship. He should be very relaxed so that the woman can have multiple orgasms. His orgasm should come at the end, when the

woman's orgasm has reached to the peak. It is a simple question of

understanding.

These are natural differences—they have nothing to do with conditioning.

There are other differences. For example, a woman is more centered than a man.

She is more serene, more silent, more patient, is capable of waiting. Perhaps because of these qualities she has more resistance to diseases and she lives longer than a man. Because of her serenity, her delicateness, she can fulfill a man's life immensely. She can surround man's life in a very soothing, cozy atmosphere. But the man is afraid —he does not want to be surrounded by the woman, he does not want to let her create a cozy warmth around him. He is afraid because that way he will become dependent. So for centuries he has been

keeping her at a distance. And he is afraid because he knows deep down that the

woman is more than he is. She can give birth to life. Nature has chosen her to reproduce, not man.

Man's function in reproduction is almost nil. This inferiority has created the

greatest problem—man started cutting the woman's wings. He started in every way reducing her, condemning her, so that he could at least believe that he is

superior. He has treated women as cattle—even worse. In China, for thousands of years, the woman was not thought to have a soul, so the husband could kill her and the law would not interfere—she was his possession. If he wanted to destroy his furniture, it was not illegal. If he wanted to destroy his woman, it was not illegal. This is the ultimate insult—that the woman has no soul.

Man has deprived woman of education, of financial independence. He has

deprived her of social mobility because he is afraid. He knows she is superior, he

knows she is beautiful, he knows that giving her independence will create danger. So down the centuries there has been no independence for women. The

Mohammedan woman even has to keep her face covered so that except her

husband, nobody can see the beauty of her face, the depth of her eyes.

In Hinduism, the woman had to die when the husband died. What a great

jealousy! You have possessed her your whole life, and even after death you want

to possess her. You are afraid. She is beautiful, and when you are gone, who knows? She may find another partner, perhaps better than you. So the system of

sati prevailed for thousands of years—the most ugly phenomenon you can imagine.

Man is very egoistic. That's why I call him male chauvinistic. Man has

created this society, and in this society there is no place for the woman. And she

has tremendous qualities of her own! For example, if man has the possibility of

intelligence, the woman has the possibility of love. It does not mean she cannot

have intelligence; she can have intelligence, she just has to be given

the chance

to develop it. But love she is born with—she has more compassion, more

kindness, more understanding. Man and woman are two strings of one harp, but

both are in suffering separate from each other. And because they are suffering and do not know the reason, they start taking revenge on each other.

The woman can be of immense help in creating an organic society. She is different from man, but not unequal. She is as equal to a man as any other man.

She has talents of her own which are absolutely needed. It is not enough to earn

money, it is not enough to become a success in the world; more necessary is a

beautiful home, and the woman has the capacity to change any house into a home. She can fill it with love; she has that sensitivity. She can rejuvenate man,

help him relax.

In the ***Upanishads*** there is a very strange blessing for new couples. A new couple comes to the seer of the ***Upanishads*** and he gives his blessing. He says to the girl specifically, “I hope you will become a mother of ten children, and finally, your husband will be your eleventh child. And unless you become a mother to your husband, you have not succeeded in being a true wife.” It is very

strange but has immense psychological insight in it, because this is what the modern psychology finds, that every man is looking for his mother in the woman

and every woman is looking for her father in the man.

That’s why every marriage is a failure: You cannot find your mother. The woman you have married has not come to your house to be your mother, she wants to be your wife, a lover. But the Upanishadic blessing, almost five thousand or six thousand years old, gives an insight to modern psychology. A woman, whatsoever she is, is

basically a mother. A father is an invented institution, it is not natural. But the mother will remain indispensable. They have

tried experiments: They have given children all the facilities, medication, all the

food … every perfection from different branches of science, but strangely the children go on shrinking and will die within months. Then they discovered that

the mother's body and her warmth is an absolute necessity for life to grow. That

warmth in this vast, cold universe is absolutely necessary in the beginning; otherwise the child will feel abandoned. He will shrink and die.

There is no need for man to feel inferior to woman. The whole idea arises because you take man and woman as two species. They belong to one humanity,

and they have complementary qualities. They both need each other, and only when they are together are they whole. Life should be taken with ease.

Differences are not contradictions. They can help each other and immensely enhance each other. The woman who loves you can enhance your creativity, can

inspire you to heights you have never dreamed of. And she asks nothing. She simply wants your love, which is her basic right.

Most of the things that make men and women different are conditional.

Differences should be maintained because they make men and women attractive

to each other, but they should not be used as condemnation. I would like both to

become an organic whole, remaining at the same time absolutely free, because love never creates bondage, it gives freedom. Then we can create a better world.

Half of the world has been denied its contribution and that half, the

women, had an immense capacity to contribute to the world. It would have made it a beautiful paradise.

The woman should search into her own soul for her own potential and

develop it, and she will have a beautiful future. Man and woman are neither equal nor unequal, they are unique. And the meeting of two unique beings brings

something miraculous into existence.

2

his story

In The Prophet ***by Khalil Gibran, a woman asks Almustafa to speak about***

pain. Would you comment on this excerpt?

And a woman spoke, saying, Tell us of Pain.

And Almustafa said: Your pain is the breaking of the shell that

encloses your understanding. Even as the stone of the fruit must break,

that its heart may stand in the sun, so must you know pain. And could

you keep your heart in wonder at the daily miracles of your life, your

pain would not seem less wondrous than your joy. And you would

accept the seasons of your heart, even as you have always accepted the

seasons that pass over your fields. And you would watch with serenity

through the winters of your grief.

Much of your pain is self-chosen. It is the bitter potion by which the

physician within you heals your sick self. Therefore trust the physician,

and drink his remedy in silence and tranquillity: For his hand, though

heavy and hard, is guided by the tender hand of the Unseen, and the

cup he brings, though it burn your lips, has been fashioned of the clay

which the Potter has moistened with His own sacred tears.

It seems that it is very difficult, even for a man of Khalil Gibran's caliber, to

forget a deep-rooted, male chauvinistic attitude. I am saying this because the statements that Almustafa is going to make are right in a way—but still they miss something very essential.

Almustafa forgets that the question is raised by a woman, and his answer is

very general, applicable to both man and woman. But the truth is that the pain and suffering that women of the world have gone through is a thousandfold more

than man has ever known. That's why I say Almustafa is answering the question,

but not the questioner. And unless the questioner is answered, the answer remains superficial—howsoever profound it may sound. The answer seems to be

academic, philosophical.

It does not have the insight into what man has done to the woman—and it is

not a question of one day, but of thousands of years. He does not even mention

it. On the contrary, he goes on doing the same that the priests and the politicians

have been doing always—giving consolations. Behind beautiful words there is nothing but consolation. And consolation cannot be a

substitute for truth.

And a woman spoke …

Is it not strange that out of that whole crowd no man asked about pain? Is it

just accidental? No, absolutely no. It is very relevant that a woman asked the question, ***"Tell us of pain,"*** because only the woman knows how many wounds she has been carrying, how much slavery—physical, mental and spiritual—she

has suffered and is still suffering. A woman is hurting in the deepest core of her

being. No man knows the depth pain can go to in you and destroy your dignity,

your pride, your very humanity.

Almustafa said: ***Your pain is the breaking of the shell that encloses your***

understanding.

A very poor statement—so superficial that I feel ashamed of Khalil Gibran sometimes. Any idiot can say it. It is not worthy of Khalil Gibran: Y ***our pain is***

the breaking of the shell that encloses your understanding. It is a very simple and general statement.

Even as the stone of the fruit must break, that its heart may stand in the

sun, so must you know pain. —I hate this statement. He is supporting the idea that you must experience pain. It is a truism, but not a truth. It is very factual—a seed has to go through great suffering, because unless the seed dies in his suffering the tree will never be born, and the great foliage and the beauty of the

flowers will never come into existence. But who remembers the seed and its courage to die for the unknown to be born?

The same is true, if … ***the shell that encloses your understanding …*** goes through suffering, breaks down, allows freedom to your understanding, there is

going to be a certain pain. But what is the shell? That's how poets have escaped

from crucifixions; he should have explained what the shell is: All the

knowledge, all your conditionings, the whole process of your upbringing, your education, your society and civilization—they constitute the shell which keeps you and your understanding imprisoned. But he is not mentioning a single word

of what he means by "shell."

* * *

Gautam Buddha is a man; his great disciples—Mahakashyap, Sariputta,

Moggalayan—all are men. Was there not a single woman who could have been

raised to the same consciousness? But Gautam Buddha himself was denying

initiation to women, as if they are a species not of humanity but of some subhuman state. Why bother with them?—let them first attain manhood.

The statement of Gautam Buddha is that man is the crossroads from where

you can go anywhere—to enlightenment, to ultimate freedom. But the woman is

not mentioned at all. She is not a crossroads, but just a dark street where no municipal corporation has even put lights; it goes nowhere. Man is a

superhighway. So first let the woman come on the superhighway, let her become

a man, be born in the body of a man—then there is some possibility of her becoming enlightened.

Says Almustafa … ***so must you know pain***—but for what? If the woman cannot become enlightened, why should she go through pain? She is not gold, in

that going through fire she will become purer.

And could you keep your heart in wonder at the daily miracles of your life,

your pain would not seem less wondrous than your joy…. It is true, but sometimes truth can be very dangerous, a double-edged sword. On one hand it protects, on another hand it destroys. It is true that if you keep the wonder in your eyes you will be surprised to know that even pain has its own sweetness, its

own miracle, its own joy. It is not less wondrous than joy itself. But the strange

fact is that the woman is always more like a child, more full of wonder than man.

Man is always after knowledge—and what is knowledge? Knowledge is just a

means to get rid of wonder. The whole of science is trying to demystify existence, and the word ***science*** means knowledge. And it is a very simple fact that the more you know, the less you wonder.

As you grow older you lose the sensitivity for wonder, you become more and

more dull. But the reason for it is that now you know everything. You know nothing, but your mind is now full of borrowed knowledge, and you have not ever thought that underneath it is nothing but darkness and ignorance.

Almustafa does not mention the fact that women always remain more like the

child than men. That is one part of their beauty—their innocence; they don't know. Man has never allowed them to know anything. They know small things

—about keeping the house and the kitchen and taking care of the children and the husband—but these are not the things that can prevent … This is not great knowledge; this can be put aside very easily.

That's why, whenever a woman has come to listen to me, she has heard me

more deeply, more intimately, more lovingly. But when a man first comes to hear me, he is very resistant, alert, afraid that he may be influenced, hurt if his

knowledge is not supported. Or, if he is very cunning, he goes on interpreting whatever is said according to his own knowledge, and he will say, “I know it all

—there was nothing new.” This is a measure to protect his ego, to protect the hard shell. And unless that shell breaks and you find yourself wondering like a

child, there is no possibility of your ever being in a space which we have always

known as the soul—your very being.

This has been my experience all over the world—that the woman listens, and

you can see the glitter of wonder in her eyes. It is not superficial, its roots are deep into her heart. But Khalil Gibran does not mention the fact, although the question is asked by a woman. In fact, man is even so cowardly that he is afraid

to ask questions, because your question proves your ignorance.

All the best questions in ***The Prophet*** are asked by women—about love, about marriage, about children, about pain—authentic, real. Not about God, not

about any philosophical system, but about life itself. They may not look like great questions, but they are really the greatest questions, and the person who can solve them has entered into a new world. But Almustafa answers as if the question has been asked by anybody, any XYZ—he is not answering the

questioner. And my approach is always that the real question is the questioner.

Why has the question arisen in a woman and not in a man? Because the

woman has suffered slavery, the woman has suffered humiliation, the woman

has suffered economic dependence, and above all she has suffered a constant state of pregnancy. For centuries she has lived in pain and pain and pain. The growing child in her does not allow her to eat; she is always feeling like throwing up, vomiting. When the child has grown to nine months, the birth of the child is almost the death of the woman. And when she is not even free of one

pregnancy the husband is ready to make her pregnant again. It seems that the woman's only function is to be a factory to produce crowds.

And what is man's function? He does not participate in her pain. Nine

months she suffers, the birth of the child she suffers—and what does the man do? As far as the man is concerned, he simply uses the woman as an object to

fulfill his lust and sexuality. He is not concerned at all about what the consequence will be for the woman. And still he goes on saying, "I love you." If

he had really loved her, the world would not have been overpopulated. His word

"love" is absolutely empty. He has treated her almost like cattle.

And you would accept the seasons of your heart, even as you have always

accepted the seasons that pass over your fields.

True, and yet not absolutely true. True if you forget about the questioner, but

not true if you remember the questioner. Just as a philosophical statement it is true.

And you would accept the seasons of your heart.... Sometimes there is pleasure, and sometimes there is pain, and sometimes there is just indifference—

no pain, no pleasure. He is saying, "If you accept the seasons of your heart, even

as you have always accepted the seasons that pass over your fields...."

Superficially it is true. Acceptance of anything gives you a certain peace, a certain calmness. You are not too worried; you know this too

will pass. But as

far as the woman is concerned there is a difference. She is constantly living in one season—pain and pain. The seasons don't change from summer to winter, or

to rain. The woman's life is really hard.

It is not so hard today, but only in the advanced countries. Eighty percent of

India's population lives in villages, where you can see the real hardship that the

woman goes through. She has been going through that hardship for centuries, and the season does not change. If you look into this fact then this statement becomes antirevolutionary, this statement becomes a consolation: "Accept the slavery of man, accept the torture of the man."

The woman has lived in such pain … and yet Almustafa completely forgets

who is asking the question. It is possible to accept the change of seasons, but not

ten thousand years of slavery. The season does not change.

The woman needs revolt, not acceptance.

Man is the most lustful animal on the earth. Every animal has a season when

the male becomes interested in the female. Sometimes the season is only for a few weeks, sometimes a month or two months, and then for the whole year they

forget all about sex, they forget all about reproduction. That's why they are not

in a situation of overpopulation. It is only man who is sexual all the year round,

and if he is American then he is sexual in the night, he is sexual in the morning.

And you are asking the woman to accept the pain?

I cannot ask you to accept such pain—pain that is imposed by others on you.

You need a revolution.

And you would watch with serenity through the winters of your grief.

Why? When we can change it, why should we watch? Watch only that which

cannot be changed. Watch only that which is natural—be a witness to it. But this

is poetic cunningness. Beautiful words: ***and watch with serenity …*** Watch anything that is natural with serenity, and revolt against all suffering that is imposed by anybody. Whether it is a man or woman, whether it is your father or

mother, whether it is the priest or the professor, whether it is the government or

the society—revolt!

Unless you have a rebellious spirit you are not alive in the true sense of the

word.

Much of your pain is self-chosen. This is true. All your misery, all your pain … much of it is not imposed by others. Against that which is imposed by

others, revolt, but that which you have chosen yourself—drop it. There is no need to watch. Just the understanding that "I have imposed it upon myself," is enough—throw it away. Let others watch you throw it! Seeing you throwing it

away, perhaps they will also understand, "Why unnecessarily suffer? —the

neighbors are throwing away their grief."

Your jealousies, your anger, your greed—they all bring pain. Your

ambitions, they all bring pain. And they are self-chosen.

It is the bitter potion by which the physician within you heals your

sick self.

Again he comes back to console you. He is not making a clear-cut

distinction. There are pains which are imposed by others—revolt against them.

And there are pains which are natural—witness them, and witness them with serenity, because it is the bitter medicine that nature, the physician within you, uses to heal your sick self.

Therefore trust the physician, and drink his remedy in silence and

tranquillity.

But remember it is about the ***physician***—not about your husband, not about the government. They impose pain on you not to heal you but to destroy you, to

crush you. Because the more you are destroyed, the more easily you can be dominated. Then there is no fear of rebellion from your side. So remember who

the physician is. Nature heals, time heals—you simply wait, witness. But be very

clear what is natural and what is artificial.

For his hand, though heavy and hard, is guided by the tender hand of the

unseen. The cup he brings, though it burn your lips, has been fashioned of the

clay which the potter has moistened with his own sacred tears.

Whatever is natural, against which no rebellion is possible … then don't be

miserable; then accept it with gratitude. It is the invisible hand of the divine which wants to heal you, which wants to bring you to a higher state of consciousness. But whatever is unnatural … to yield to any kind of slavery is to

destroy your own soul. It is better to die than to live as a slave.

I have felt inside me a deeply buried, revengeful, cold rage against all

men

who have ever forced, raped, killed, or hurt women. This feels like something I

have been carrying within for lives. Please help me uncover and befriend this

old witch.

The first thing to be clear about is that it was Christianity that condemned the word ***witch***; otherwise, it was one of the most respected words, as respected as

mystic—a wise man. It simply meant a wise woman, the parallel to a wise man.

But in the Middle Ages, Christianity came to face a danger. There were

thousands of women who were far wiser than the bishops and the cardinals and

the pope. They knew the art of transforming people's lives.

Their whole philosophy was based on love and transformation of sexual

energy—and a woman can do that more easily than a man. After all, she is a mother and she is always a mother. Even a small baby girl has the quality of motherliness.

The quality of motherliness is not something connected with age, it is part of

womanhood. And the transformation needs a very loving atmosphere, a very

motherly transfer of energies. To Christianity, it was a competitor. Christianity has nothing to offer in comparison to it—but Christianity was in power.

It was a man's world up to then, and they decided to destroy all witches. But

how to destroy them? It was not a question of killing one woman but thousands

of women. So a special court was created for inquiry, to find out who was a witch.

Any woman said by Christians to have had an influence on people and who

people respected was caught and tortured—so much so, that she had to confess.

They wouldn't stop torturing her until she confessed that she was a witch. And

according to the Christian mind, to Christian theology, the meaning of witch was

changed: A witch is one who is having a sexual relationship with the devil.

You don't hear any more of any devil having a relationship with any woman.

Either the devil has become a Christian monk, a celibate, or … what has happened to the devil? Who was it that was having sexual relationships with thousands of women? And these women were mostly old women. It doesn't

seem to be rational. When young and beautiful women were available, why

should the devil go to the old, the very old women?

But to become a witch, it was a long training, a long discipline, a long experience. So by the time a woman was a witch—a wise woman—she was old;

she had sacrificed everything to attain that wisdom, that alchemy.

They forced these poor old women into saying that they were having sexual

intercourse with the devil. Many of them tried hard … but the torture was too much. They tortured these women in many ugly ways, just for one thing: They

should confess. The women continued to try to say that they had nothing to do

with the devil, that there was nothing to confess. But nobody listened to them; they went on torturing them.

You can make anybody confess anything if you go on torturing him. A point

comes when he feels it is better to confess rather than to unnecessarily suffer the

same torture every day. And it would have continued for his whole life. Once a

woman confessed that she was a witch and was having a sexual relationship with

the devil, her torture was stopped and then she was presented before a court—a

special court made by the pope—and before the court she was to now confess.

And once she confessed before the court, the court was able to punish her—

because it is the greatest crime in the eyes of Christianity.

In fact, even if the woman was having a sexual relationship with the devil, it

is none of the business of anybody else—and it is not a crime, because she is not

harming anybody. And the devil has never complained to any police station,

“That woman is dangerous.” On what authority was Christianity burning these women?

The only punishment was to be burned alive so that no other woman dared to

be a witch again. They destroyed thousands of women and completely removed

a very significant part of humanity. And the wisdom that those women contained

—their books, their methods, their techniques of transforming man, transforming

man's energy.

Don't think that "witch" is a bad word. It is more respectable than "pope"—

because I don't think a pope is a man who can be called wise; they are just parrots and nothing else. It is possible that it may be connected with your past life, and the wound has been so deep that still some remembrance in your unconscious goes on reminding you. And that creates the hate for men, because

what was done to you was done by men.

So it is a simple association, but that association has to be dropped. It was not

done by men, it was done by Christians. And the Christians have done so many

crimes, and they go on doing them. It is unbelievable! And they go on talking about truth, talking about God … and speaking lies. And these are religious people trying in every way to deceive the world, to deceive the human mind, to

pollute with ugly lies.

So don't be against men as such; just being against Christian atrocities is enough.

For two thousand years Christianity has been killing people in the name of religion, in the name of God, in the name of Christ, in the name of the nation—

so it is perfectly right to condemn them. But not every man is a Christian.

But it will be good to go through a hypnotic process to find out more clearly.

Perhaps you may remember what were the techniques of the witches —how they

functioned, how they managed to change people—because unless they were a

danger to Christianity, Christianity would not have killed them.

It was a real danger, because Christianity has nothing to offer in comparison.

3

women's liberation

What do you see as the greatest need of contemporary woman?

Because the woman has been dominated, tortured, and reduced to a nonentity, she has become ugly. Whenever your nature is not allowed to go according to its

inner needs, it turns sour, it becomes poisoned; it becomes crippled, paralyzed—

it becomes perverted. The woman that you find in the world is not a true woman

either, because she has been corrupted for centuries. And when the woman is corrupted, man cannot remain natural either, because after all, the woman gives

birth to the man. If she is not natural, her children will not be natural. If she is not natural—she is going to mother the child, male or female —those children naturally will be affected by the mother.

Women certainly need a great liberation, but what is happening in the name

of liberation is stupid. It is imitation, it is not liberation.

Here with me there are many women who have been in the Liberation

movement, and when for the first time they come here they are very aggressive. I

can understand their aggression: Centuries and centuries of domination have

made them violent. It is a simple revenge. They have become insane, and nobody is responsible except man. But slowly, slowly, they soften, they become

graceful; their aggressiveness disappears. They become, for the first time, feminine.

Real liberation will make the woman authentically a woman, not an imitation

of man. Right now that's what is happening: Women are trying to be just like men. If men smoke cigarettes then the woman has to smoke cigarettes. If they wear pants then the woman has to wear pants. If they do a certain thing then the

woman has to do that. She is just becoming a second-rate man.

This is not liberation, this is a far deeper slavery—far deeper because the first

slavery was imposed by men. This second slavery is deeper because it is created

by the women themselves. And when somebody else imposes a slavery on you,

you can rebel against it, but if you impose a slavery on yourself in the name of

liberation, there is no possibility of rebellion ever.

I would like the woman to become really a woman, because much depends

on her. She is far more important than man because she carries in her womb both

the woman and the man. She mothers both, the boy and the girl; she nourishes

both. If she is poisoned, then her milk is poisoned, then her ways of bringing up

children are poisoned.

If the woman is not free to be really a woman, man will never be free to be

really a man either. The freedom of woman is a must for the freedom of man; it

is more fundamental than man's freedom. And if the woman is a slave —as she

has been for centuries—she will make a slave of man too, in very subtle ways;

her ways are subtle. She will not fight with you directly; her fight will be indirect, it will be feminine. She will cry and weep. She will not hit you, she will hit herself, and through hitting herself, through crying and weeping even the strongest man becomes henpecked. A very thin, weak woman can dominate a

very strong man.

The woman needs total freedom so that she can give freedom to man too.

This is one of the fundamentals to be remembered: If you make somebody a slave you will be reduced to slavery ultimately, finally; you can't remain free. If

you want to remain free, give freedom to others; that's the only way to be free.

Are you against the Women's Liberation movement?

The Liberation movement is something ugly—and I know the responsibility is on the male chauvinists. They have been doing so much harm to women down

the ages that now the women want to take revenge. But whenever you start taking revenge you become destructive. It is of no use to go on looking at past

wounds. It is of no use to take revenge because of the past. One should learn to

forgive and forget. Yes it was wrong—accepted. Whatsoever has been done to women down the ages was absolutely wrong. Man has reduced women to slaves;

even more than that he has reduced them to things, to possessions. But what is

the point of taking revenge? Then you become the pursuer and man becomes the

pursued. Then another kind of chauvinism begins to take form and shape. Then

the female chauvinist is born—and this is not going to put things right. Then the

women will start doing harm to men, and sooner or later they will take revenge.

Where is this going to stop? It is a vicious circle.

And my feeling is that instead of men stopping it, it is far easier for women

to stop it, to come out of the vicious circle—because they are more loving, more

compassionate. Man is more aggressive, more violent. I don't have much hope

for men, I hope much from women. Hence I am not in favor of the aggressive attitude and approach of the Women's Liberation movement.

Life's problems can be solved by love, they cannot be solved by any violent

approach.

Man and women are different worlds; hence it is difficult to understand each

other. And the past has been full of misunderstandings, but that is not necessarily

to be so in the future. We can learn a lesson from the past, and the only lesson is

that men and women have to become more understanding of each other and

more accepting of each other's differences. Those differences are valuable, they

need not create any conflict; in fact they are the causes of attraction between them.

If all the differences between men and women disappear, if they have the same kind of psychology, love will also disappear because the polarity will not

be there. Men and women are like negative and positive poles of electricity: They are pulled toward each other magnetically. They are opposite poles; hence

conflict is natural. But through understanding, through compassion, through love, through looking into the other's world and trying to be sympathetic to it, all the problems can be solved. There is no need to create more conflict—enough is

enough.

Man needs as much liberation as woman. Both need liberation, liberation

from the mind. They should cooperate with each other and help each other to be

liberated from the mind. That will be a true Liberation movement.

Do you think women alone are responsible for the Liberation movement?

The Liberation movement that is going on in the world is a man-created

phenomenon, a male-created phenomenon. You will be surprised about it, that it

is again a male conspiracy. Now man wants to get rid of women. He wants to have no responsibility. He wants to enjoy women, but only as fun. He does not

want to take all the other responsibilities that come with it.

Now, this is a subtle conspiracy: The man is trying to persuade women all over the world that the woman has to become independent. It is a subtle trick.

And the male mind is cunning and the male mind is succeeding. And now many

women have become poisoned by this idea.

Do you know? The first persons who started talking about equality between

men and women were men, not women. The first persons who started talking about it, that they should have equal freedom, were men, not women. The seed

comes from the male mind. And it has always been so. Whenever a man feels what is in his favor, he manages it. His cunningness is very subtle. And sometimes he manages it in such a way that the woman thinks she is doing it on

her own.

In the past also it has been so. Man has persuaded women in the past that they are pure beings, angels. Man is dirty, boys are boys—but the woman? She

is divine. Man has put woman on a high pedestal; that was his trick to control woman. Man has worshipped, and through worship he has controlled. And

naturally, when the woman was on the pedestal she thought that she was

something divine—she could not do those things that men are doing, she could

not, because that was going against her ego. That high pedestal was very ego-satisfying. She was the mother, she was divine; she had more divine qualities than man. Man is ugly, immoral, and all that. Man has to be forgiven.

So man, down the ages, remained in his ways. And the woman was high. But

this was a trick; the ego was persuaded. And once your ego is persuaded, you are

caught. Then you cannot move from your posture. To ask for equality will be a

kind of fall—you will have to come down to become equal. It was a strategy, and the woman followed it. She remained pure, she remained a virgin up to the

marriage.

In the West, man has persuaded women, “Now you have to be free, you have

to be equal.” Because now things have changed, times have changed—a man

would like to enjoy more women than just his wife. Now he wants absolute freedom. And the only way to have absolute freedom is to give absolute freedom

to the woman. And he has persuaded her again. And now the women protesters

and women’s liberationists, they are shouting with their whole heart for liberty

and equality. And they don’t know they are again in the same grip: Again man is

persuading them. Now man wants to use them and throw them aside with no responsibility attached to it.

If you look deeply into the whole matter of it, you will be surprised. The male mind is a cunning mind. The woman is more innocent; she cannot be so strategic, so political. She has always believed the man. And you will be surprised: These Lib women are again believing in the man! Nothing has

changed. Now ***this*** is in favor of the man—that you should be free and you should not ask for any commitment. He does not want to commit himself, he wants to have all the freedom. He does not want to take the responsibility of your children. He does not want to live with you forever, he wants to change his

woman every day.

But now again he is creating beautiful words: One should live in no

commitment. One should live without involvement. One should not be

possessive, one should not be jealous. Now again he is creating beautiful philosophy. He has done it before too—and then too women were deceived, and

again they are going to be deceived. Women trust. Trust is easy for

them; love

comes easier to them than logic. And they are very much concerned with the

immediate. The man always thinks of strategies, tactics, what will happen, how it will happen—he thinks of the future, he plans for the future.

The atmosphere is such that a woman has to be equal with man. She has not

to be interested in the home, family, children, motherhood. She has to become interested in poetry, in literature, in painting, in science, in technology, this and that. Now women's groups gather together around the world to raise their

consciousness. And all their consciousness-raising sessions consist of only one thing: That they have to destroy something deep in their womanhood. Only then

can they compete with men.

They are soft, naturally soft. They cannot compete with men. If they want to

compete with men they will have to become hard. So whenever you come across

a Lib woman you can see the face loses softness. It is very difficult to say to a

Lib woman, "Baby"—very difficult. And she will be angry too, she will not like

it. Why "Baby"?—she is equal to you. Hardness arises.

All kinds of struggle give hardness. And you may be trying not to be

interested in the home, because if you become interested in the home then you

cannot compete in the world. If you become interested in children you cannot compete in the world; then that becomes a distraction. And if you have to compete in the world and prove that you are as strong as men, you have to somehow become more like men.

And this will be a loss. This is a loss—because the only hope for humanity is

the softness of woman, not the hardness of man. We have suffered enough from

the hardness of man. What is needed is that man should become more like woman, rather than woman becoming more like man.

Women are pulling against themselves, trying hard to manage. But that is not

natural. The natural is the womb in the woman—that womb hankers for a child,

that womb hankers for a home. The home is the visible womb outside the

woman, it is a projection of the inner womb.

Once a woman is no longer interested in the home, she is no longer interested

in her womb. And that womb is there. And men and women are ***not*** equal, because man is missing that womb. How can they be equal? I am not saying they

are unequal, but I am certainly saying they are not equal. They are so different—

how can they be equal? They are polar opposites. They are so different, they

cannot be compared in terms of equality or inequality. A woman is a woman, a man is a man. And they ***should*** remain man and woman. A woman should remain interested in the home, because once she stops being interested in the home she will stop being interested in the womb, in the child. And then naturally

she turns into a lesbian.

My own understanding is that man has to become a little more feminine. He

has gone too far away in becoming a man, he has lost track of all humanity.

Don’t follow him, don’t compete with him—otherwise you will be going on in

the same rut, in the same routine. You will become warlike. And the Libbers screaming and shouting and protesting on the streets are just ugly. They are showing the worst traits of the male mind.

I simply cannot understand your generalizations about male and female type.

Sometimes you acknowledge male and female principles regardless of gender.

But most of the time you talk of woman being the “primitive” one, finding the

“wolf” in the man. What of the woman who finds herself naturally the

initiator or sees the cat, not the wolf, in her man? Some men are really longing

to be passive. Some women may need to assert themselves to grow. How can it

be simply a matter of Women’s Lib making women “sophisticated” and over-

rational?

My statement that women are more primitive than men is not to condemn them,

it is to condemn men. By primitive I mean more natural, more in tune with existence. Civilization is a falsification, civilization is going astray from nature.

The more man becomes civilized, the more he is hung up in the head. He loses

contact with his heart. The heart is still primitive. And it is good that the universities have not yet found a way to teach the heart and make it civilized.

That is the only hope for humanity to survive.

Drop these ideas of being men and women! We are all human beings.

To be a

man or a woman is just a very superficial thing. Don't make much fuss about it,

it is not anything very important; don't make it a big deal.

And what I say sometimes may look like generalizations, because each time I

cannot put in all the conditions; otherwise my talking to you would become very much burdened with footnotes. And I ***hate*** books with footnotes! I simply don't read them. The moment I see footnotes I throw the book away—it has been written by some pundit, some scholar, some foolish person.

You say: ***"I simply cannot understand your generalizations about male and***

female type...."

I am always talking about types; the gender is not included. Whenever I say

"man" I mean the man-type, and whenever I say "woman" I mean the woman-

type. But I cannot each time say "man-type," "woman-type." And you are right

that there are women who are not women, who are wolves; and there are men who are not wolves, who are cats. But then whatsoever I say about the man-type

will be applicable to women who are wolves, and whatsoever I say about women

will be applicable to men who are cats.

I am not talking about the biological distinction between man and woman, I

am talking about the psychological one. Yes, there are men who are far more feminine than any woman, and there are women who are far more masculine

than any man. But this is not a beautiful state; this is ugly, because

this is creating a duality in you. If you have the body of a man and the mind of a woman, there will be a conflict, a social struggle in you, a civil war in you. You

will be continuously in a tug of war, fighting, tense.

If you are a woman physiologically, and you have the mind of a man, your

life will dissipate much energy in unnecessary conflict. It is far better to be in tune. If a man in the body, then a man in the mind; if a woman in the body, then

a woman in the mind.

And the Women's Lib movement is creating unnecessary trouble. It is

turning women into wolves, it is teaching them how to fight. Man is the enemy;

how can you love the enemy? How can you be in an intimate relationship with

the enemy? The man is not the enemy.

The woman, to be really a woman, has to be more and more feminine, has to

touch the heights of softness and vulnerability. And the man, to be really a man,

has to move into his masculinity as deeply as possible. When a real man comes

in contact with a real woman, they are polar opposites, extremes. But only extremes can fall in love, and only extremes can enjoy intimacy. Only extremes

attract each other.

What is happening now is a kind of unisex: Men becoming more and more

feminine, women becoming more and more masculine. Sooner or later, all

distinctions will be lost. It will be a very colorless society, it will be

boring.

I would like the woman to become as feminine as possible, only then can she

flower. And the man needs to be as masculine as possible, only then can he flower. When they are polar opposites, a great attraction, a great magnetism, arises between them. And when they come close, when they meet in intimacy, they bring two different worlds, two different dimensions, two different

richnesses, and the meeting is a tremendous blessing, a benediction.

What do you see as being the next step women need to take?

I want to say to the women of the whole world that your Liberation movement

has not done anything, because it is in the hands of very stupid women. They are

reactionaries, not revolutionaries. Otherwise, the simple and the most important

thing, the first priority, is that the women should demand a separate vote, so that

women can only vote for women, and men can only vote for men. Just a simple

and single step, and all the parliaments of the world will be half-filled with women. And the women will be naturally in power because man by nature has a

tendency to fight. He will create parties, political parties, religious ideologies—

on small, minor, trivial things.

So if the women in a parliament are one single whole, the other half, of men,

will be divided into at least eight or ten parties. The whole world can move into

the hands of women. And women are not interested in wars, women are not interested in nuclear weapons, women are not interested in

communism or

capitalism.

All these “isms” are from the head. Women are interested in being joyful, in

small things of life: a beautiful house, a garden, a swimming pool.

Life can be a paradise, but it is going to remain a hell unless man is removed

from power altogether. And he can be remedied so easily.

4

sexuality

I feel so imprisoned by the fear of being intimate and totally losing control

with a man. This outrageous woman is locked up inside. When she comes out

once in a while, men usually freak out, so she goes back into hibernation,

plays safe, and is totally frustrated. Could you please talk about this fear of

intimacy?

Mankind, especially womankind, suffers from many sicknesses. Up to now all the so-called civilizations and cultures have been psychologically sick. They have never dared even to recognize their sickness; and the first step of treatment

is to recognize that you are sick. The relationship between man and woman has

been especially unnatural.

A few facts have to be remembered. Firstly, man has the capacity for only one orgasm; woman has the capacity for multiple orgasms. This has created a tremendous problem. There would not have been any

problem if marriage and monogamy had not been imposed on them; it seems it was not the intention of

nature. The man becomes afraid of the woman for the simple reason that if he

triggers one orgasm in her, then she is ready for at least half a dozen more orgasms—and he is incapable of satisfying her.

The way that man has found is: Don't give the woman even one orgasm.

Even take away from her the conception that she can have an orgasm.

Secondly, man's sex is local, genital. The same is not the case with woman.

Her sexuality, her sensuality is spread all over her body. It takes a longer time for her to warm up, and before she even gets warmed up, the man is finished. He

turns his back toward her and starts snoring. For thousands of years, millions of

women around the world have lived and died without knowing the greatest

natural gift—of orgasmic joy. It was a protection for man's ego. The woman needs a long foreplay so that her whole body starts tingling with sensuality, but

then there is the danger—what to do with her capacity for multiple orgasm?

Looked at scientifically, either sex should not be taken so seriously and friends should be invited to give the woman her whole range of orgasms, or some scientific vibrator should be used. But with both there are problems. If you

use scientific vibrators, they can give as many orgasms as the woman is capable

of; but once a woman has known … then the man's organ looks so poor that she

may choose a scientific instrument, a vibrator, rather than a boyfriend. If you allow a few friends to join you, then it becomes a

social scandal—that you are

indulging in orgies.

So the simplest way man has found is that the woman should not even move

while he is making love to her; she should remain almost like a corpse. And man's ejaculation is quick—two minutes, three minutes at the most; by that time

the woman is not at all aware of what she has missed.

As far as biological reproduction is concerned, orgasm is not a necessity. But

as far as spiritual growth is concerned, orgasm is a necessity.

According to me, it is the orgasmic experience of bliss that has given

humanity in the early days the idea of meditation, of looking for something better, more intense, more vital. Orgasm is nature's indication that you contain

within yourself a tremendous amount of blissfulness. It simply gives you a taste

of it—then you can go on the search.

The orgasmic state, even the recognition of it, is a very recent thing. Just in

this century, psychologists became aware of what problems women are facing.

Through psychoanalysis and other psychological schools the conclusion was the same, that she is being prevented from spiritual growth; she remains just a domestic servant.

As far as reproducing children is concerned, man's ejaculation is enough—so

biology has no problem; but psychology has. Women are more irritable,

nagging, bitchy, and the reason is that they have been deprived of something that

is their birthright; and they don't even know what it is. Only in Western societies

has the younger generation become aware of the orgasm. And it is not

coincidental that the younger generation has gone into the search for truth, for ecstasy—because orgasm is momentary, but it gives you a glimpse of the

beyond.

Two things happen in orgasm: One is, mind stops the constant yakkety yak—

it becomes for a moment no-mind; and second, time stops. That single moment

of orgasmic joy is so immense and so fulfilling that it is equal to eternity.

In the very early days man became aware that these are the two things which

give you the greatest pleasure possible, as far as nature is concerned. And it was

a simple and logical conclusion that if you can stop your chattering mind and become so silent that everything stops—time included—then you are free from

sexuality. You need not depend on the other person, man or woman; you are capable of attaining this state of meditation alone. And orgasm cannot be more

than momentary, but meditation can be spread over the whole twenty-four hours.

A man like Gautam Buddha is living every moment of his life in orgasmic joy—it has nothing to do with sex.

I have been asked again and again why very few women became enlightened.

Amongst other reasons, the most important reason is: They never had any taste

of orgasm. The window to the vast sky never opened. They lived, they

produced

children, and they died. They were used by biology and man, just like factories,

producing children.

In the East, even now, it is very difficult to find a woman who knows what

orgasm is. I have asked very intelligent, educated, cultured women—they don't

have any idea of it. In fact, in the Eastern languages there is no word which can

be used as a translation for "orgasm." It was not needed; it was simply never touched.

And man has taught woman that it is only prostitutes who enjoy sex. They moan and they groan and they scream, and they go almost crazy; to be a respectable lady you should not do such things. So the woman remains tense, and feels humiliated deep down—that she has been used. And many women

have reported to me that after making love, when their husband goes on snoring,

they have wept.

A woman is almost like a musical instrument; her whole body has immense

sensitivity, and that sensitivity should be aroused. So there is a need for foreplay.

And after making love, the man should not go to sleep; that is ugly, uncivilized,

uncultured. A woman who has given you such joy needs some afterplay too—

just out of gratitude.

Your question is very important—and is going to become more and more

important in the future. This problem has to be solved; but marriage is a barrier,

religion is a barrier, your rotten old ideas are barriers. They are preventing half

of humanity from being joyous, and their whole energy—that should have

blossomed in flowers of joy—turns sour, poisonous, in nagging, in being bitchy.

Otherwise all this nagging and this bitchiness would disappear.

Men and women should not be in a contract, like marriage. They should be in

love—but they should retain their freedom. They don't owe anything to each other.

And life should be more mobile. A woman coming into contact with many

friends, a man coming into contact with many women, should be simply the rule.

But it is possible only if sex is taken as playfulness, as fun. It is not sin, it is fun.

And since the introduction of the pill, now there is no fear about having children.

The pill, in my opinion, is the greatest revolution that has happened in history. All its implications have not yet been made available to man. In the past

it was difficult, because making love meant more and more children. That was destroying the woman, she was always pregnant. And to remain pregnant and give birth to twelve or twenty children is a torturous experience. Women were used like cattle.

But the future can be totally different—and the difference will come not from

man. Just as Marx said about the proletariat, "Proletariats of the world unite, you

have nothing to lose," and everything to gain. He had seen society divided into

two classes, the rich and the poor.

I see society divided into two classes, man and woman.

Man has remained the master for centuries, and woman the slave. She has

been auctioned, she has been sold, she has been burnt alive. Everything inhuman

that can be done has been done to women—and they constitute half of humanity.

You are asking, ***"I feel so imprisoned by the fear of being intimate and***

totally losing control." Every woman is afraid, because if she loses control with a man, the man freaks out. He cannot handle it; his sexuality is very small.

Because he is a donor, he loses energy while making love. The woman does not

lose energy while making love—on the contrary, she feels nourished.

Now these are facts which have to be taken into account. Man has for

centuries forced the woman to control herself and has kept her at a distance, never allowing her to be too intimate. All his talk about love is bullshit.

"This outrageous woman is locked up inside. When she comes out once in

a while, men usually freak out, so she goes back into hibernation, plays safe,

and is totally frustrated." This is not only your story; it is the story of all women. They are all living in deep frustration. Finding no way out, knowing nothing about what has been taken away from them, they have only one opening:

They will be found in churches, in temples, in synagogues, praying to God. But

that God is also a male chauvinist. In the Christian Trinity there is no place for a woman. All are men: the Father, the Son, the Holy Ghost. It is a boys' club.

And the greatest harm that has been done to her is marriage, because neither

man nor woman is monogamous; psychologically they are polygamous. So their

whole psychology has been forced against its own nature. And because woman

was dependent on man she had to suffer all kinds of insults—because man was

the master, he was the owner, he had all the money.

To satisfy his polygamous nature, man created prostitutes. Prostitutes are a by-product of marriage. And this ugly institution of prostitution will not disappear from the world unless marriage disappears. It is its shadow—because

man does not want to be tied to a monogamous relationship, and he has the freedom of movement, he has the money, he has the education, he has all the power. He invented prostitutes; and to destroy a woman by making her a

prostitute is the ugliest murder you can do.

The strange fact is, all religions are against prostitution—and they are the cause of it! They are all for marriage, and they cannot see a simple fact that prostitution came into existence with marriage. Now the Women's Liberation

movement is trying to imitate all the stupidities that men have done to women.

In London, in New York, in San Francisco, you can find male prostitutes. That is

a new phenomenon. This is not a revolutionary step, this is a reactionary step.

The problem is that unless you lose control while making love, you will not

have an orgasmic experience. So at least my people should be more

understanding, that the woman will moan and groan and scream. It is because her whole body is involved—total involvement.

You need not be afraid of that. It is tremendously healing: She will not be bitchy toward you, and she will not nag you, because all the energy that becomes

bitchiness has been transformed into an immense joy. And don't be afraid about

the neighbors. It is their problem if they are worried about your groaning and moaning, it is not your problem. You are not preventing them.

Make your love a really festive affair, don't make it a hit-and-run affair.

Dance, sing, play music—and don't let sex be cerebral. Cerebral sex is not authentic; sex should be spontaneous. Create the situation. Your bedroom should

be a place as holy as a temple. In your bedroom don't do anything else; sing and

dance and play, and if love happens on its own, as a spontaneous thing, you will

be immensely surprised that biology has given you a glimpse of meditation.

And don't be worried about the woman who is going crazy. She has to go crazy—her whole body is in a totally different space. She cannot remain in control; if she controls it she will remain like a corpse.

Millions of people are making love to corpses.

I have heard a story about Cleopatra, the most beautiful woman. When she died, according to the old Egyptian rituals her body was not buried for three days. She was raped in those three days—a dead body. When I first came to know about it, I was surprised—what kind of man would have raped her? But then I felt, perhaps it is not so strange a fact. All men have reduced women to corpses, at least while they are making love.

The most ancient treatise on love and sex is Vatsyayana's ***Kama Sutras***, aphorisms about sex. It describes eighty-four postures for making love. And

when the Christian missionaries came to the East, they were surprised to realize that they knew only one posture: man on top—because then man has more

mobility, and the woman is lying like a corpse underneath him.

Vatsyayana's suggestion is very accurate, that the woman should be on top.

The man on top is very uncultured; the woman is more fragile. But why men have chosen to be on the top is so that they can keep the woman under control.

Crushed under the beast, beauty is bound to be under control. The woman is not

even to open her eyes, because that is like a prostitute. She has to behave like a

lady. This posture, man on top, is known in the East as the missionary posture.

A great revolution is ahead in the relationship between man and woman.

There are institutes evolving around the world, in the advanced countries, where

they teach you how to love. It is unfortunate that even animals know how to love, and man has to be taught. And in their teaching, the basic thing is foreplay

and afterplay. Then love becomes such a sacred experience.

You should drop the fear of being intimate and totally losing control with a

man. Let the idiot be afraid; if he wants to be afraid, that is his business. You should be authentic and true to yourself. You are lying to yourself, you are deceiving yourself, you are destroying yourself.

What is the harm if the man freaks out and runs out of the room naked? Close

the door! Let the whole neighborhood know that this man is mad. But you need

not control your possibility of having an orgasmic experience. The orgasmic experience is the experience of merging and melting, egolessness, mindlessness,

timelessness.

This may trigger your search for finding a way that, without any man,

without any partner, you can drop the mind, you can drop time, and you can enter into orgasmic joy on your own. I call this authentic meditation.

Don't be worried, enjoy the whole game—be playful about it. If one man

freaks out, there are millions of men. One day you will find some mad guy who

does not freak out.

I have heard you say that ninety-eight percent of the women of the East have

not known orgasm. Why is it they look so graceful and not frustrated like the

women in the West?

It is a strange logic of life, but in a way very simple. In the East ninety-eight percent of the women have not known what orgasm is. Your question is, ***"Why***

is it they look so graceful and not frustrated like the women in the West?"

That's why!

You have to be in a position of experiencing something and then having it denied to you; only then frustration sets in. If you don't know at all that anything like orgasm exists, then there is no question of frustration. In the West also, before this century, the woman was not frustrated because the situation was the

same there. It was because of psychoanalysis and the deeper research

into human

energies that it was discovered that for a millennium we have lived under a fallacy. The fallacy was that the woman has a vaginal orgasm, which has not been found to be true; she does not have a vaginal orgasm at all.

In fact, the woman's vagina is absolutely insensitive, it feels nothing. Her orgasm is clitoral—and that is a totally separate part. She can reproduce children

without knowing any orgasm, she can make love without knowing any orgasm.

Hence for centuries, in the East and West both, the woman was satisfied to become a mother. In a way she was against sex, because it was not giving her any joy—it was giving only trouble: pregnancy. For centuries women have lived

just like factories, reproducing children. Man has used them as factories, not as

human beings—because nine children out of ten used to die; so if you want two

or three children, the woman has to produce two or three dozen children. That means that for her whole sexual life, while she is capable of giving birth to life,

she becomes pregnant again and again; and pregnancy is a suffering.

She has never been in favor of sex. She has suffered it, she has tolerated it.

She has gone into it because it was her duty; and deep down she has hated her

husband because he is just like an animal. Why do you think women have

always worshipped celibate saints? The innermost reason is that their celibacy proved them to be holier beings. She cannot respect her own husband in the same way.

Once you have a sexual relationship with a woman, she cannot have respect

for you. That has been the cost—because she knows you have used her.

In every language the expression makes it clear: It is the man who makes love to the woman, not vice versa. It is strange … they are making love with each other, but in every language it is always the man who makes love; the woman is only an object. The woman only tolerates and goes into it because she

has been conditioned in her mind that it is her duty; the husband is the god and

she has to make his life as pleasant as possible.

But sex has not given anything to her. And she has been kept unaware …

because man must have become aware very early, when there was no marriage

and when men and women were as free as birds, man must have become aware

—and the ancient-most women also—that she has a capacity for multiple

orgasm.

It is a very dangerous signal to the husband to trigger her orgasmic energies.

The husband cannot satisfy her—no husband can satisfy a woman. It seems to be

a disparity, a fault of nature that she can have multiple orgasms and man can have only one orgasm. So man has tried to avoid even the knowledge that the woman can have an orgasm. That's why in the East it is still the case, particularly in the interior parts of the country. Leave aside the modern cities, where a few women may have found out through their education, may have

heard the names of Masters and Johnson, who have discovered women's

capacity for multiple orgasm.

But in the West it became a problem, because the discovery of

multiple

orgasm and the centuries-old deception by man of woman was a simultaneous growth. At the same time the Women's Liberation movement was coming up,

and women were trying to find out all the wrongs that had been done to them by

men. They suddenly got hold of this new phenomenon, this research, and the most fanatic Women's Liberation women have become lesbians; because only a

woman can help another woman to have multiple orgasm—because it is not

concerned with the vagina at all.

Men's and women's bodies are very similar, except that the man has only

marks of the breasts and the woman has actual breasts; but the man has the marks on his physiology. The clitoris is just a mark of the man's penis; it is just a small growth, but it is outside the vagina. Children are born out of the vagina, and man need not touch the clitoris—and without playing with the clitoris the

woman cannot have an orgasm; so it was very simple to avoid it.

The Eastern woman looks more contented because she is not aware of what

she is missing. She is more graceful because she has not even started thinking of

any liberation. The East, as a whole, has lived under the conditioning of contentment—man and woman both—in poverty, in slavery, in sickness, in

death.

The idea of revolution was impossible in the Eastern mind because the

conditioning was so strong, and so many centuries old, that whatever you are is

the by-product of your own actions in past lives.

The question of why women look so graceful, and not as frustrated as in the

West, is very simple to understand: They have accepted their fate. The Western

woman, for the first time in history, is revolting against all these fictitious ideas about fate, the law of ***karma***, past lives.…

Western woman has had to pass through a very revolutionary period, which

destroyed her contentment, the grace that had always been hers. And it has led

her to the extreme; she has started behaving in an ugly and nasty way. It is not a

rebelliousness with understanding, it is just a reactionary attitude.

Of the causes that marked the change between the Western woman and the

Eastern, the first is Karl Marx. He proposed, and convinced the intelligentsia of

the whole world, that poverty has nothing to do with any past life, or with fate,

or with destiny; that it is not decided by God who should be poor and who should be rich. It is the social structure, the economic structure which decides who is going to be poor. And this structure can be changed, because it is not God-made—there is no God, as such—it is man-made.

So the first hammering came from Karl Marx. The second hammering came

from Sigmund Freud. He declared that men and women are equal, belong to the

same species, and any theories or philosophies which condemn women are

simply inhuman and male chauvinistic. And then the third and the last

hammering came from Masters and Johnson's research, which brought

to light that the woman has been deprived of orgasm for centuries. It proved that man has been really inhuman in his behavior. As far as his own sexual needs were concerned he used the woman, but he did not allow the woman to enjoy sex.

These three things have changed the whole atmosphere in the West; but these

three things have not yet penetrated into the Eastern, traditional mind. As a result, the Western woman is on the warpath. But it is a reactionary

phenomenon; hence I am not in favor of what goes on in the name of Women's

Liberation.

I want women to be liberated, but not to go to the other extreme. The

Women's Liberation movement is going to the other extreme—it is trying to be

revengeful, it is trying to do to man exactly what man has done to her. This is sheer stupidity. Past is past, it is no longer there and what man has done has been

done unconsciously. It was not a conscious act against women. Neither he was

aware nor the woman was aware.

The Women's Liberation movement declares that they don't want to have

any relationship with men—cut off all relationships with men. And as a reaction,

women should do everything to man that he has done to her: misbehave,

mistreat, use dirty words as man has always done, smoke cigarettes as man has

always done. Naturally, they are losing their grace, their beauty … dress just as

man has always dressed. But it is a strange phenomenon that the way

you dress

changes so much. The Eastern woman's dress has a grace, and it gives a grace to

her whole body. The Western woman is trying to compete with cowboys—blue

jeans, stupid-looking clothes, ugly hairdos. They think perhaps they are taking revenge—they are destroying themselves. But revenge always destroys you,

reaction always destroys you. I would love to see them as rebels.

5

marriage

Why is it so difficult for men and women to be friends? It seems so ordinary,

and turns out to be almost impossible. Either there is an ugly compromise—

like man and wife—or else passion that eventually turns into hate. Why is

there always ugliness between men and women?

It is very simple to understand. Marriage is the ugliest institution invented by man. It is not natural; it has been invented so that you can monopolize a woman.

You have been treating women as if they were a piece of land, or some currency

notes. You have reduced the woman to a thing.

Remember that if you reduce any human being to a thing—unaware,

unconscious—you are also being reduced to the same status; otherwise, you will

not be able to communicate. If you can talk with a chair, you must be a chair.

Marriage is against nature.

You can be certain only of this moment that is in your hands. All promises

for tomorrow are lies—and marriage is a promise for your whole life, that you

will remain together, that you will love each other, that you will respect each

other till your last breath.

And these priests, who are the inventors of many ugly things, say to you that

marriages are made in heaven. Nothing is made in heaven; there is no heaven.

If you listen to nature, your problems, your questions will simply evaporate.

The problem is: Biologically man is attracted to woman, women are attracted to

men, but that attraction cannot remain the same forever. You are attracted to something which is a challenge to get. You see a beautiful man, a beautiful woman; you are attracted. Nothing is wrong in it. You feel your heart beating faster. You would like to be with this woman or man, and the attraction is so tremendous that in that moment you think you would like to live with this woman forever.

Lovers don't deceive each other, they are saying the truth—but that truth belongs to the moment. When lovers say to each other, "I cannot live without you," it is not that he is deceiving or she is deceiving, they mean it. But they don't know the nature of life. Tomorrow this same woman will not look so beautiful. As days pass, the man and the woman both will feel that they are imprisoned.

They have known each other's geography completely. First it was an

unknown territory to be discovered, now there is nothing to be discovered. And

to go on repeating the same words and the same acts looks mechanical, ugly.

That's why passion turns into hate. The woman hates you, because you are going

to do the same thing again. To prevent you, the moment the husband enters the

house she goes to bed, she has a headache. She wants somehow not to get into

the same rut. And the man is flirting with his secretary in the office; now she is

an unknown territory.

To me, it is all nature. What is unnatural is binding people in the name of religion, in the name of God, for their whole life.

In a better, more intelligent world, people will love, but will not make any contracts. It is not a business! They will understand each other, and they will understand the changing flux of life. They will be true to each other. The moment the man feels that now his beloved holds no joy for him, he will say that

the time has come to part. There is no need for marriage, there is no need for divorce. Then friendship will be possible.

You ask me why friendship is not possible between men and women …

Friendship is not possible between the jailer and the imprisoned. Friendship is possible between equal human beings, totally free from all bondage of society,

culture, civilization, only living true to their authentic nature.

It is not an insult to the woman to say, "Honey, the honeymoon is over." It is

not an insult to the man if the woman says, "Now things cannot be beautiful. The

wind that has blown is no longer there. The season has changed, it is no longer

spring between us; no flowers blossom, no fragrance arises. It is time to part."

And because there is no legal bondage of marriage, there is no question of any

divorce.

It is ugly that the court and the law and the state interfere in your private life

—you have to ask their permission. Who are they? It is a question between two

individuals, their private affair.

There will be only friends—no husbands, no wives. Of course, if there is only friendship, passion will never turn into hate. The moment you feel passion

disappearing, you will say good-bye, and it will be understood. Even if it hurts,

nothing can be done about it—it is the way of life.

But man has created societies, cultures, civilizations, rules, regulations, and made the whole humanity unnatural. That's why men and women cannot be

friends. And men and women either become husbands and wives—which is

something absolutely ugly; they start owning each other.

People are not things, you cannot have ownership. If I feel your wife is beautiful, and approach her, you are angry, you are ready to fight because I am

approaching your property. No wife is anybody's property, no husband is

anybody's property. What kind of world have you created? People are reduced

to properties; then there is jealousy, hatred.

You yourself know that you are attracted to the neighbor's wife. Naturally, you can guess about your wife too. Your wife knows perfectly well she is attracted to somebody else, but she cannot approach that person because of the

husband. He is standing there with a gun! Love is bound to turn into hate, and

for the whole life the hate goes on accumulating. And out of this hatred do you

think beautiful children are going to be born? They are not born out of love, but

out of duty. It is the wife's duty to allow you to use her.

To tell the truth, there is no difference between wives and prostitutes. The difference is just like the difference between having your own car or going in a

taxi.

A prostitute is purchased only for a few hours; wives are a long-term affair, it

is economical. Royal families are not allowed to marry outside royal blood: status, money, power … Nobody can love anybody in such circumstances, where

the relationship is financial.

The woman is dependent on you because you earn. And for centuries men

have not allowed women to be educated, to be in business, to have jobs, for the

simple reason that if the woman has her own financial status, her own bank account, you cannot reduce her to a thing. She has to be dependent on you. And

do you think anybody who has to be dependent on you will love you?

Every woman wants to kill the husband. It is another matter that she does not

kill him—because if she kills him, what will she do? She is not educated, she has

no experience of the society, she has no way of earning. The husband —every husband, I don't make any exceptions—wants to get rid of the woman. But he cannot get rid of her. There are children, and he

himself has promised the woman thousands of times that he loves her. When he goes to his job he kisses

the woman. There is no love in it, just skeletons touching each other. Nobody is

present.

Man has created a society in which friendship between man and woman is

impossible.

Remember that friendship is so valuable that whatsoever the consequence,

remain friends even with your wife, even with your husband, and allow absolute

and total freedom to each other.

I don't see any problem. If I love a woman, and one day she says that she has

fallen in love with somebody else and feels very happy, I will be happy. I love

her, and I would like her to be happy—where is the problem? I will help her in

every way so that she can be more happy. If she can be more happy with somebody else, what hurts me?

It is your ego that hurts: She has found somebody else who is better than you.

It is not a question of better, it may be just your chauffeur—it is just a question

of a little change. And if you give full freedom to each other, perhaps you can

remain together for your whole life, or for the whole eternity, because there is no need to get rid of each other.

Marriage creates the need to get rid of each other, because it means freedom

is taken away—and freedom is the highest value in human life. Make all the couples free, and you will be surprised, this very world becomes paradise.

There are other problems. You have children—what to do with children? My

answer is that children should not belong to their parents, they should belong to

the commune. Then there is no problem. The parents can meet the children, they

can invite the children, they can be friends with their children; and yet the children are not dependent on them, they belong to the commune. And it will destroy many psychological problems.

If a boy knows only his mother, the mother's personality becomes an imprint

on him. Now, his whole life he will be trying to find a woman who is like his mother—and he will never find such a woman. A girl will never find another man who is exactly a copy of her father. Then you cannot be satisfied with any

woman, any man.

But if the children belong to the commune, they will come in contact with so

many uncles and so many aunts—they will not carry a single picture in their minds. They will have a vague idea of womanhood or manhood, and to that idea,

many people of the commune will have contributed; it will be multidimensional.

There is a possibility of finding somebody, because you only have a vague idea.

You can find somebody, and that person will make your vague idea solid, a reality. Right now you have a solid idea within you, and you meet a vague person. Sooner or later there is disappointment.

And children belonging to the commune will learn much, will be more

friendly, will be more available to all kinds of influences. They will be

richer. A

child being brought up by a couple is very poor. He does not know that there are

millions of people with different minds, different kinds of beauty. If a child moves in the commune, naturally he will be far richer. And he will have known

so much before he decides to be with someone that there is a possibility of a long

friendship.

What happens now? You see a girl on the beach and you fall in love. You know nothing about the girl, you know only her makeup. Tomorrow morning

when you get up and the makeup is gone, you will say, “My God! What have I done? This is not the woman I married, this is someone else!” But you cannot go

against your word either. And if you do, then the government is there, the courts

are there to put you back into your right place. This is a very ugly situation, sick.

People should be given freedom to know each other, to know as many people

as possible, because each person is so unique, there is no question of

comparison. Let the child drink from many sources, and he will have some insight into who is going to be the right person to live with.

Nobody will fall in love; everybody will decide consciously that “This is the

one.” He has known so many people, he understands that this is the one who has

those characteristics, those qualities that he has loved. And then too it is only going to be a friendship. There is no fear. If tomorrow things change there is no

harm.

The society should not live in a routine way, in a fixed way—static, dormant

—it should be a moving flux. One woman can give you a certain kind of joy, another woman can give you another kind of joy. A third woman will be a surprise. So why remain poor?—just because Jesus has said, “Blessed are the poor”?

Be richer in every dimension, and keep yourself open and available. And

whoever you are with, let the other person understand clearly that “It is freedom

between us, not a marriage license. Out of freedom we meet, with no promises

for the future—because who knows the future?”

When I was a student in the university in my final master’s course, one girl

was very much interested in me. She was a beautiful girl, but my interest was not

in women at that time. I was crazy in search of God! After the examinations, when she was leaving the university … She had waited —I knew it—she had

waited and waited for me to approach her. That is the usual way, that the man approaches the woman; it is graceful for the woman not to approach the man.

Strange idea … I don’t understand. Whoever approaches, it is graceful. In fact,

whoever initiates is courageous.

When we were leaving the university she said, “Now there is no chance.”

She took me aside and said, “For two years continuously I have been waiting.

Can’t we be together for our whole lives? I love you.”

I said, “If you love me, then please leave me alone. I also love you,

that's why I am leaving you alone—because I know what has been happening in the name of love. People are becoming imprisoned, chained; they lose all their joy,

life becomes a drag. So this is my parting advice to you," I said. "Never try to

cling to a person for your whole life."

If two persons are willingly together today, it is more than enough. If

tomorrow again they feel like being together, good. If they don't, it is their personal affair; nobody has to interfere.

Up to now, the problem of the children has always been raised. My answer is

that children should belong to the commune. They can go to their parents, whether their parents are together or separate. And they should learn from their

parents that love is not slavery, it is freedom. And they should move in the commune, tasting, enjoying different qualities of different people.

So by the time they decide, their decision will be not just a foolish type of

"falling in love"; it will be a very considered, contemplated, meditated

phenomenon. There is a possibility they may remain together for their whole lives. In fact, if there is freedom, there is more possibility; more people will remain together.

If marriage disappears, divorce disappears automatically. This is a by-

product of marriage. Nobody takes note of the simple fact: Why for centuries have there been prostitutes? Who created them? Who is responsible for these poor women? It is the institution of marriage.

You are bored with your wife; just for a change you go to a woman who is

not going to be a bondage—because one is enough, two will be too much. It is

just a temporary, few hours' meeting. You can keep yourself lovely for

a few hours, loving for a few hours. She can keep herself lovely and loving for a few

hours. And moreover, she has been paid for it.

Around the world millions of women are reduced to selling their bodies.

Who has done it? Your political leaders, your religious leaders. I consider these

people criminals. And not ordinary criminals, because for centuries the whole humanity has been suffering because of these few idiots.

But you have to start with yourself, there is no other way. If you love somebody, then freedom should be the connecting link between you. And if you

see your woman hugging somebody else tomorrow, there is no need to be jealous. She is being enriched, she is tasting a little newness—just the way you

go sometimes to a Chinese restaurant! It is good. You will come back to your own food, but the Chinese restaurant has helped you; you may relish your own

food more.

But after a few days, again—that's how the mind is—you are moving toward

an Italian restaurant … spaghetti!

Life is so simple and so beautiful, just one thing is missing: freedom. If your

wife is being with some other people, soon she will come back to you enriched,

with new insight. And she will find something in you she had never found before. And meanwhile, you need not just sit down in your chair and beat your

head. You also gain experience, so that by the time your woman is back you are

also new. You have also been to the Chinese restaurant.

Life should be a joy, a rejoicing. And then only can there be friendship between men and women; otherwise, they are going to remain intimate enemies.

If love becomes destroyed in marriage, how are we to live if we wish to share

love and thoughts on a day-to-day basis, and also raise children with both a

mother and a father?

I have never said that love is destroyed by marriage. How can marriage destroy

love? Yes, it is destroyed in marriage, but it is destroyed by ***you,*** not by marriage. It is destroyed by the partners. How can marriage destroy love? It is you who destroy it, because you don't know what love is. You simply pretend to

know, you simply hope that you know, you dream that you know, but you don't

know what love is. Love has to be learned; it is the greatest art there is.

If people are dancing and somebody asks you, "Come and dance," you say,

"I don't know." You don't just jump up and start dancing and have everybody think that you are a great dancer. You will just prove yourself to be a buffoon.

You will not prove yourself to be a dancer. It has to be learned—the grace of it,

the movement of it. You have to train the body for it.

You don't just go and start painting just because the canvas is available and

the brush is there and the color is there. You don't start painting. You don't say,

"All requirements are here, so I can paint." You can paint—but you will not be a

painter that way.

You meet a woman, the canvas is there. You immediately become a lover—

you start painting, and she starts painting on you. Of course you both prove to be

foolish—painted fools—and sooner or later you understand what is happening.

But you never thought that love is an art. You are not born with the art, it is nothing to do with your birth. You have to learn it. It is the most subtle art.

You are born only with a capacity. Of course, you are born with a body; you

can be a dancer because you have the body. You can move your body and you

can be a dancer—but dancing has to be learned. Much effort is needed to learn

dancing. And dancing is not so difficult because you alone are involved in it.

Love is much more difficult. It is dancing with somebody else. The other is

also needed to know what dancing is. To fit with somebody, it is a great art. To

create a harmony between two persons … two persons mean two different

worlds. When two worlds come close, clash is bound to be there if you don't know how to harmonize. Love is harmony. And happiness, health, harmony, all

happen out of love. Learn to love. Don't be in a hurry for marriage, learn to love.

First become a great lover.

And what is the requirement? The requirement is that a great lover is always

ready to give love and is not bothered whether it is returned or not. It is always

returned, it is in the very nature of things. It is just as if you go to the mountains and you sing a song, and the valleys respond. Have you seen an echo point in the

mountains, in the hills? You shout and the valleys shout, or you sing and the valleys sing. Each heart is a valley. If you pour love into it, it will respond.

The first lesson of love is not to ask for love, but just to give. Become a giver. And people are doing just the opposite. Even when they give, they give only with the idea that love should come back. It is a bargain. They don't share,

they don't share freely. They share with a condition. They go on watching out of

the corner of their eye whether it is coming back or not. Very poor people …

they don't know the natural functioning of love. You simply pour, it will come.

And if it is not coming, nothing to be worried about—because a lover knows

that to love is to be happy. If it comes, good; then the happiness is multiplied.

But even if it never comes back, in the very act of loving you become so happy, so ecstatic, who bothers whether it comes or not?

Love has its own intrinsic happiness. It happens when you love. There is no

need to wait for the result. Just start loving. By and by you will see much more

love is coming back to you. One loves and comes to know what love is, only by

loving. As one learns swimming by swimming, by loving one loves.

And people are very miserly. They are waiting for some great beloved to

happen, then they will love. They remain closed, they remain withdrawn. They

just wait. From somewhere some Cleopatra will come and then they will open their heart, but by that time they have completely forgotten how to open it.

Don't miss any opportunity of love. Even passing in a street, you can be loving. Even to the beggar you can be loving. There is no need that you have to

give him something; you can smile at least. It costs nothing—but your very smile opens your heart, makes your heart more alive. Hold somebody's hand—a

friend or a stranger. Don't think that you will only love when the right person happens. Then the right person will never happen. Go on loving. The more you

love, the more is the possibility for the right person to happen, because your heart starts flowering. And a flowering heart attracts many bees, many lovers.

You have been trained in a very wrong way. First, everybody lives under a wrong impression that everybody is already a lover. Just being born, you think

you are a lover. It's not so easy. Yes, there is a potentiality, but the potentiality has to be trained, disciplined. A seed exists, but it has to come to flower.

You can go on carrying your seed; no bee will be coming. Have you ever seen bees coming to the seeds? Don't they know that seeds can become flowers?

But they come when they become flowers. Become a flower, don't remain a

seed.

Two people, separately unhappy, create more unhappiness for each other

when they come together. That's mathematical. You were unhappy, your wife

was unhappy and you both are hoping that being together you both will become

happy? This is such ordinary arithmetic—like two plus two makes four. It is that

simple. It is not part of any higher mathematics; it is very ordinary, you can count it on your fingers. You both will become unhappy.

“You don’t love me anymore?” asked Mulla Nasruddin’s wife. “You never say anything nice to me anymore like you used to when we were

courting.” She wiped a tear from her eye with the corner of her apron.

“I love you, I love you,” retorted Mulla Nasruddin. “Now will you

please shut up and let me drink my beer in peace?”

Courting is one thing. Don’t depend on courting. In fact, before you get married, get rid of courting. My suggestion is that marriage should happen after

the honeymoon, never before it. Only if everything goes right, only then

marriage should happen.

Honeymoon after marriage is very dangerous. As far as I know, ninety-nine

percent of marriages are finished by the time the honeymoon is finished. But then you are caught, then you have no way to escape. Then the whole society, the law, the court—everybody is against you if you leave the wife, or the wife

leaves you. Then the whole morality, the religion, the priest, everybody is against you. In fact, society should create all barriers possible for marriage and

no barrier for divorce.

Society should not allow people to marry so easily. The court should create

barriers—live with the woman for two years at least, then the court can allow you to get married. Right now they are doing just the

reverse. If you want to get

married, nobody asks whether you are ready or whether it is just a whim, just because you like the nose of the woman. What foolishness! One cannot live by

just a long nose. After two days the nose will be forgotten. Who looks at one's

own wife's nose?

I have heard:

A certain ward was staffed completely by nurses who looked as though

they were finalists in the Miss World Contest, but every time one of the

patients saw them, he stared intently and said, "Rubbish!"

The man in the next bed could not understand it at all. "Gorgeous

nurses like these to look after you and all you can say is 'Rubbish.'

Why?"

"I was not thinking of the nurses," said the other sadly, "I was

thinking of my wife."

The wife never looks beautiful, the husband never looks beautiful. Once you

are acquainted, beauty disappears.

Two persons should be allowed to live together long enough to become

acquainted, familiar with each other. And even if they want to get married, they

should not be allowed. Then divorces will disappear from the world. The

divorces exist because marriages are wrong and forced. The divorces exist

because marriages are done in a romantic mood. A romantic mood is good if you

are a poet—and poets are not known to be good husbands or good wives. In fact

poets are almost always single. They fool around but they never get caught, and

hence their romance remains alive. They go on writing poetry, beautiful poetry.

One should not get married to a woman or to a man in a poetic mood. Let the

prose mood come, then settle. Because the day-to-day life is more like prose than like poetry. One should become mature enough.

Maturity means that one is no longer a romantic fool. One understands life,

one understands the responsibility of life, one understands the problems of being

together with a person. One accepts all those difficulties and yet decides to live

with the person. One is not hoping that there is only going to be heaven, all roses. One is not hoping nonsense; one knows reality is tough. It is rough. There

are roses, but far and few in between; there are many thorns.

When you have become alert to all of these problems and still you decide that

it is worthwhile to risk and be with a person rather than to be alone, then get married. Then marriages will never kill love, because this love is realistic.

Marriage can kill only romantic love. And romantic love is what people call

“puppy love.” One should not depend on it. One should not think about it as nourishment. It may be just like ice cream. You can eat it sometimes, but don’t

depend on it. Life has to be more realistic, more prose.

And marriage itself never destroys anything. Marriage simply brings out

whatsoever is hidden in you—it brings it out. If love is hidden behind you, inside

you, marriage brings it out. If love was just a pretension, just a bait, then sooner or later it has to disappear. And then your reality, your ugly personality comes up. Marriage simply is an opportunity, so whatsoever you had to bring out will

come out.

I am not saying that love is destroyed by marriage. Love is destroyed by people who don't know how to love. Love is destroyed because in the first place

love is not. You have been living in a dream. Reality destroys that dream.

Otherwise love is something eternal, part of eternity. If you grow, if you know

the art, and you accept the realities of love-life, then it goes on growing every day. Marriage becomes a tremendous opportunity to grow into love.

Nothing can destroy love. If it is there, it goes on growing. But my feeling is,

it is not there in the first place. You misunderstood yourself; something else was

there. Maybe sex was there, sex appeal was there. Then it is going to be destroyed, because once you have loved a woman, then the sex appeal

disappears—because the sex appeal is only with the unknown. Once you have tasted the body of the woman or the man, then the sex appeal disappears. If your

love was only sex appeal then it is bound to disappear.

So never misunderstand love for something else. If love is really love …

What do I mean when I say “really love”? I mean that just being in the presence

of the other you feel suddenly happy, just being together you feel ecstatic, just the very presence of the other fulfills something deep in your heart … something

starts singing in your heart, you fall into harmony. Just the very presence of the

other helps you to be together. You become more individual, more centered, more grounded. Then it is love.

Love is not a passion, love is not an emotion. Love is a very deep

understanding that somebody somehow completes you. Somebody makes you a

full circle. The presence of the other enhances your presence. Love gives freedom to be yourself; it is not possessiveness.

So, watch. Never think of sex as love, otherwise you will be deceived. Be alert, and when you start feeling with someone that just the presence, the pure presence—nothing else, nothing else is needed; you don’t ask anything—just the

presence, just that the other is, is enough to make you happy … something starts

flowering within you, a thousand and one lotuses bloom … then you are in love,

and then you can pass through all the difficulties that reality creates. Many anguishes, many anxieties—you will be able to pass all of them, and your love

will be flowering more and more, because all those situations will become

challenges. And your love, by overcoming them, will become more and more strong.

Love is eternity. If it is there, then it goes on growing and growing. Love knows the beginning but does not know the end.

Is it all right to get married and have children?

Just meditate over a few of Murphy's sutras.

First: It is good to be married occasionally.

Second: A clever man tells a woman he understands her, a stupid man

tries to prove it.

Third: Marriage is a three-ringed circus: engagement ring, wedding ring,

and suffer-ring.

Fourth: Marriage may make the world go round, but so does a punch in

the nose.

Fifth: Saving a marriage from divorce: The only way is not to show up

for the wedding.

Sixth: A woman is God's second mistake—man is the first, obviously—

and two wrongs together don't make a right.

And the last: A woman is entitled to life, liberty, and the pursuit of man.

So beware! If you want to get married, who am I to object? I can only make

you a little more aware. Think before you jump!

6

love

What is love?

It depends. There are as many loves as there are people. Love is a hierarchy, from the lowest rung to the highest, from sex to superconsciousness. There are

many layers, many planes of love. It all depends on you. If you are existing on

the lowest rung, you will have a totally different idea of love than the person who is existing on the highest rung.

Adolf Hitler will have one idea of love, Gautam Buddha another; and they will be diametrically opposite, because they are at two extremes.

At the lowest, love is a kind of politics, power politics. Wherever love is contaminated by the idea of domination, it is politics. Whether you call it politics or not is not the question, it is political. And millions of people never know anything about love except this politics—the politics that exists between

husbands and wives, boyfriends and girlfriends. It is politics, the whole thing is

political, you want to dominate the other.

You enjoy domination, and love is nothing but politics sugar-coated, a bitter

pill sugar-coated. You talk about love but the deep desire is to exploit the other.

And I am not saying that you are doing it deliberately or consciously —you are

not that conscious yet. You cannot do it deliberately; it is an unconscious mechanism.

Hence so much possessiveness and so much jealousy become a part, an

intrinsic part, of your love. That's why love creates more misery than joy.

Ninety-nine percent of it is bitter; there is only that one percent of sugar that you have coated on top of it. And sooner or later that sugar disappears.

When you are in the beginning of a love affair, those honeymoon days, you

taste something sweet. Soon that sugar wears off, and the realities start appearing

in stark nakedness and the whole thing becomes ugly.

Millions of people have decided not to love human beings anymore. It is

better to love a dog, a cat, a parrot; it is better to love a car—because you can dominate them well, and the other never tries to dominate you. It is simple; it is

not as complex as it is going to be with human beings.

At a cocktail party the hostess couldn't help overhearing the conversation

of a suave gentleman.

"Oh, I adore her. I worship her," declared the gentleman.

"I would too if she were mine," agreed his friend.

"The way she walks and swishes. Her beautiful big brown eyes, her

head so proud and erect…"

"You're very fortunate," commented his friend.

"And do you know what really thrills me? The way she nibbles my

ear."

"Sir," the hostess interjected. "I couldn't help listening to those

affectionate words. In this day of numerous divorces I admire a man who

so passionately loves his wife."

"My wife?" said the gentleman, surprised. "No—my champion

racehorse!"

People are falling in love with horses, dogs, animals, machines, things. Why?

Because to be in love with human beings has become an utter hell, a continuous

conflict—nagging, always at each other's throats.

This is the lowest form of love. Nothing is wrong with it if you can use

it as a

stepping-stone, if you can use it as a meditation. If you can watch it, if you try to understand it, in that very understanding you will reach another rung, you will start moving upward.

Only at the highest peak, when love is not a relationship anymore, when love

becomes a state of your being, the lotus opens totally and great perfume is released—but only at the highest peak. At its lowest, love is just a political relationship. At its highest, love is a religious state of consciousness.

I love you too, Buddha loves, Jesus loves, but their love demands nothing in

return. Their love is given for the sheer joy of giving it; it is not a bargain. Hence the radiant beauty of it, hence the transcendental beauty of it. It surpasses all the joys that you have known.

When I talk about love, I am talking about love as a state. It is unaddressed:

You don't love this person or that person, you simply love. You are love. Rather

than saying that you love somebody, it will be better to say you are love. So whosoever is capable of partaking, can partake. Whosoever is capable of

drinking out of your infinite sources of being, you are available—you are available unconditionally.

That is possible only if love becomes more and more meditative.

"Medicine" and "meditation" come from the same root. Love as you know it

is a kind of disease: It needs the medicine of meditation. If it passes through meditation, it is purified. And the more purified it is, the more ecstatic.

Nancy was having coffee with Helen. Nancy asked, "How do you know

your husband loves you?"

“He takes out the garbage every morning.”—“That’s not love. That’s good housekeeping.”

“My husband gives me all the spending money I need.”—“That’s not love. That’s generosity.”

“My husband never looks at other women.”—“That’s not love. That’s poor vision.”

“John always opens the door for me.”—“That’s not love. That’s good manners.”

“John kisses me even when I’ve eaten garlic and I have curlers in my hair.”—“Now, that’s love!”

Everybody has their own idea of love. And only when you come to the state where all ideas about love have disappeared, where love is no longer an idea but simply your being, then only will you know its freedom. Then love is God. Then love is the ultimate truth.

Let your love move through the process of meditation. Watch it: Watch the cunning ways of your mind, watch your power politics. And nothing else except continuous watching and observing is going to help. When you say something to your man or your woman, look at it: What is the unconscious motive? Why are you saying it? Is there some motive? Then what is it? Be conscious of that motive, bring it to consciousness—because this is one of the secret keys for transforming your life: Anything that becomes conscious disappears.

Your motives remain unconscious, that's why you remain in their grip. Make

them conscious, bring them to light, and they will disappear. It is as if you pull

up a tree and bring the roots to the sunlight: They will die, they can exist only in the darkness of the soil. Your motives also exist only in the darkness of your unconsciousness. So the only way to transform your love is to bring all the motivations from the unconscious into the conscious. Slowly, slowly, those

motives will die.

And when love is unmotivated, then love is the greatest thing that can ever happen to anybody. Then love is something of the ultimate, of the beyond.

That is the meaning when Jesus says, "God is love." I say to you: Love is God. God can be forgotten, but don't forget love—because it is the purification

of love that will bring you to God. If you forget about God completely, nothing

is lost. But don't forget love, because love is the bridge. Love is the process of

alchemical change in your consciousness.

Can we truly love another while we have an ego?

Love needs great courage for the simple reason that the basic requirement of love is to drop the ego. And man is very afraid of dropping the ego. It seems almost like committing suicide. It only seems so because we don't know

anything other than the ego.

Ego has become our only identity, and to drop it certainly means you are dropping your individuality. It is not true—in fact just the opposite is the truth:

Unless you drop the ego you cannot know your real individuality. The ego is a

pretender—something false, pseudo, invented. The moment it is

dropped, only then you can see the real. Otherwise the unreal hides the real. The unreal hides

the real like clouds hiding the sun.

Love requires a dropping of the ego. Hence love can become the door to the

divine. You may start loving a person but you will end up loving the impersonal.

The person becomes just like a window—open toward the infinite sky. But one

has to be absolutely clear that the ego will have to be sacrificed.

People hanker for love, but at the same time they cling to their ego. Hence love never becomes a reality. They come and go without tasting the nectar of love. And unless you experience love you have not experienced life at all. You

miss the point.

During my whole life, I always thought that I loved somebody. Now, being

here for the first time with you, I ask myself: Have I ever really been in love?

Am I even able to love? Am I able to love you?

The basic fallacy that you are carrying within you is that you always loved somebody.

This is one of the most significant things about all human beings: Their love

is always for somebody, it is addressed—and the moment you address your love,

you destroy it. It is as if you are saying, “I will breathe only for you—and when

you are not there, then how can I breathe?”

Love should be like breathing. It should be just a quality in you—wherever

you are, with whomsoever you are, or even if you are alone, love goes on overflowing from you. It is not a question of being in love with someone—it is a

question of being love.

People are frustrated in their love experiences, not because something is

wrong with love. They narrow down love to such a point that the ocean of love

cannot remain there. You cannot contain the ocean—it is not a small stream.

Love is your whole being, love is your godliness.

One should think in terms of whether one is loving or not. The question of the object of love does not arise. With your wife, you love your wife; with your

children, you love your children; with your servants, you love your servants; with your friends, you love your friends; with the trees, you love the trees; with

the ocean, you love the ocean.

You are love.

Love is not dependent on the object, but is a radiation of your subjectivity—a

radiation of your soul. And the vaster the radiation, the greater is your soul. The

wider spread are the wings of your love, the bigger is the sky of your being.

You have lived under a common fallacy of all human beings. Now you are

asking: ***"Am I able to love you?"*** —again, the same fallacy. Just ask: "Am I able to ***become*** love?"

When you are in my presence, you need not think of loving me; otherwise,

you have not come out of your ordinary fallacies. Here you have to learn just being loving. Of course, your love will reach me too; it will reach others too. It

will be a vibe surrounding you, spreading all over. And if so many people are simply broadcasting their love, their song, their ecstasy, the whole place becomes a temple. There is no other way of making a temple. Then the whole area is filled with a new kind of energy, and nobody is at a loss—because the love of so many people is showering on you: On each single person, so many people's love is showering.

Drop that fallacy. Life is nothing but an opportunity for love to blossom. If

you are alive, the opportunity is there—even to the last breath. You may have missed your whole life: Just the last breath, the last moment on the earth, if you

can be love, you have not missed anything—because a single moment of love is

equal to the whole eternity of love.

You said the other day that we are born alone, we live alone, and we die alone.

Yet it seems as if from the day we are born, whatever we are doing, whoever we

are, we seek to relate to others; in addition, we are usually attracted to being

intimate with one person in particular. Would you please comment?

The question that you have asked is the question of every human being. We are

born alone, we live alone, and we die alone. Aloneness is our very nature, but we

are not aware of it. Because we are not aware of it, we remain strangers to ourselves, and instead of seeing our aloneness as a tremendous beauty and bliss,

silence and peace, at-easeness with existence, we misunderstand it as loneliness.

Loneliness is a misunderstood aloneness. Once you misunderstand your

aloneness as loneliness, the whole context changes. Aloneness has a beauty and

grandeur, a positivity; loneliness is poor, negative, dark, dismal.

Everybody is running away from loneliness. It is like a wound; it hurts. To escape from it, the only way is to be in a crowd, to become part of a society, to

have friends, to create a family, to have husbands and wives, to have children. In

this crowd, the basic effort is that you will be able to forget your loneliness.

But nobody has ever succeeded in forgetting it. That which is natural to you,

you can try to ignore—but you cannot forget it; it will assert again and again.

And the problem becomes more complex because you have never seen it as it is;

you have taken it for granted that you are born lonely.

The dictionary meaning is the same; that shows the mind of the people who

create dictionaries. They don't understand at all the vast difference between loneliness and aloneness. Loneliness is a gap. Something is missing, something

is needed to fill it, and nothing can ever fill it because it is a misunderstanding in the first place. As you grow older, the gap also grows bigger. People are so afraid to be by themselves that they do any kind of stupid thing. I have seen people playing cards alone; the other party is not there. They have invented games in which the same person plays cards from both sides.

Somehow one wants to remain engaged. That engagement may be with

people, may be with work … There are workaholics; they are afraid

when the weekend comes close—what are they going to do? And if they don't do

anything, they are left to themselves, and that is the most painful experience.

You will be surprised to know that it is on the weekends that most of the accidents in the world happen. People are rushing in their cars to resort places, to sea beaches, to hill stations, bumper to bumper. It may take eight hours, ten hours to reach, and there is nothing for them to do because the whole crowd has

come with them. Now their house, their neighborhood, their city is more

peaceful than this sea resort. Everybody has come. But some engagement …

People are playing cards, chess; people are watching television for hours.

The average American watches television five hours a day; people are listening

to the radio … just to avoid themselves. For all these activities, the only reason

is—not to be left alone; it is very fearful. And this idea is taken from others.

Who has told you that to be alone is a fearful state?

Those who have known aloneness say something absolutely different. They

say there is nothing more beautiful, more peaceful, more joyful than being alone.

But you listen to the crowd. The people who live in misunderstanding are in

such a majority, that who bothers about a Zarathustra, or a Gautam Buddha?

These single individuals can be wrong, can be hallucinating, can be deceiving themselves or deceiving you, but millions of people cannot be wrong. And

millions of people agree that to be left to oneself is the worst experience in life; it is hell.

But any relationship that is created because of the fear, because of the inner

hell of being left alone, cannot be satisfying. Its very root is poisoned. You don't love your woman, you are simply using her not to be lonely; neither does she love you. She is also in the same paranoia; she is using you not to be left alone.

Naturally, in the name of love anything may happen—except love. Fights

may happen, arguments may happen, but even they are preferred to being lonely:

At least somebody is there and you are engaged, you can forget your loneliness.

But love is not possible, because there is no basic foundation for love.

Love never grows out of fear.

You are asking: ***"You said the other day that we are born alone, we live***

alone, and we die alone. Yet it seems as if from the day we are born, whatever

we are doing, whoever we are, we seek to relate to others."

This seeking to relate to others is nothing but escapism. Even the smallest baby tries to find something to do; if nothing else, then he will suck his own big

toes on his feet. It is an absolutely futile activity, nothing can come out of it, but it is engagement. He is doing something. You will see in the stations, in the airports, small boys and girls carrying their teddy bears; they cannot sleep without them. Darkness makes their loneliness even more dangerous. The teddy

bear is a great protection; somebody is with them. And your God is nothing but a

teddy bear for grown-ups.

You cannot live as you are. Your relationships are not relationships. They are

ugly. You are using the other person, and you know perfectly well the other person is using you. And to use anybody is to reduce him into a thing, into a commodity. You don't have any respect for the person.

"In addition," you are asking, ***"we are usually attracted to being intimate***

with one person in particular."

It has a psychological reason. You are brought up by a mother, by a father. If

you are a boy, you start loving your mother and you start being jealous of your

father because he is a competitor. If you are a girl, you start loving your father

and you hate your mother because she is a competitor. These are now established

facts, not hypotheses, and the result of it turns your whole life into a misery. The boy carries the image of his mother as the model of a woman. He becomes conditioned continuously. He knows only one woman so closely, so intimately.

Her face, her hair, her warmth—everything becomes an imprint. That's exactly

the scientific word used: It becomes an imprint in his psychology. And the same

happens to the girl about the father.

When you grow up, you fall in love with some woman or with some man and

you think, "Perhaps we are made for each other." Nobody is made for anyone.

But why do you feel attracted toward one certain person? It is because of your

imprint. He must resemble your father in some way; she must

resemble your mother in some way.

Of course no other woman can be exactly a replica of your mother, and

anyway you are not in search of a mother, you are in search of a wife. But the

imprint inside you decides who is the right woman for you. The moment you see

that woman, there is no question of reasoning. You immediately feel attraction;

your imprint immediately starts functioning—this is the woman for you, or this

is the man for you.

It is good as far as meeting once in a while on the sea beach, in the movie hall, in the garden, because you don't come to know each other totally. But you

are both hankering to live together; you want to be married, and that is one of the

most dangerous steps that lovers can take.

The moment you are married, you start becoming aware of the totality of the

other person, and you are surprised on every single aspect —"Something went wrong; this is not the woman, this is not the man"—because they don't fit with

the ideal that you are carrying within you. And the trouble is multiplied because

the woman is carrying an ideal of her father—you don't fit with it. You are carrying the ideal of your mother—she does not fit with it. That's why all marriages are failures.

Only very rare marriages are not failures—and I hope God should save you

from those marriages which are not failures, because they are psychologically sick. There are people who are sadists, who enjoy

torturing others, and there are

people who are masochists, who enjoy torturing themselves. If a husband and wife belong to these two categories, that marriage will be a successful marriage.

One is a masochist and one is a sadist—it is a perfect marriage, because one enjoys being tortured and one enjoys torturing.

But ordinarily it is very difficult to find out in the first place whether you are

a masochist or a sadist, and then to look for your other polarity … If you are wise enough you should go to the psychologist and inquire who you are, a masochist or a sadist? and ask if he can give you some references which can fit

with you.

Sometimes, just by accident, it happens that a sadist and masochist become

married. They are the happiest people in the world; they are fulfilling each other's needs. But what kind of need is this? They are both psychopaths, and they are living a life of torture. But otherwise, every marriage is going to fail, for one simple reason: The imprint is the problem.

Even in marriage, the basic reason for which you wanted to have the

relationship is not fulfilled. You are more alone when you are with your wife than when you are alone. To leave a husband and wife in a room by themselves

is to make them both utterly miserable.

This whole effort—whether of relationships or remaining busy in a thousand

and one things—is just to escape from the idea that you are lonely. And I want it to be emphatically clear to you that this is where the meditator and the ordinary

man part.

The ordinary man goes on trying to forget his loneliness, and the meditator starts getting more and more acquainted with his aloneness.

In former times he

left the world; he went to the caves, to the mountains, to the forest, just for the

sake of being alone. He wants to know who he is. In the crowd, it is difficult; there are so many disturbances. And those who have known their aloneness have

known the greatest blissfulness possible to human beings—because your very

being is blissful.

After being in tune with your aloneness, you can relate; then your

relationship will bring great joys to you, because it is not out of fear. Finding your aloneness you can create, you can be involved in as many things as you want, because this involvement will not be running away from yourself

anymore. Now it will be your expression; now it will be the manifestation of all

that is your potential.

Only such a man—whether he lives alone or lives in the society, whether he

marries or lives unmarried makes no difference—is always blissful, peaceful, silent. His life is a dance, is a song, is a flowering, is a fragrance. Whatever he

does, he brings his fragrance to it.

But the first basic thing is to know your aloneness absolutely.

This escape from yourself you have learned from the crowd. Because

everybody is escaping, you start escaping. Every child is born in a crowd and starts imitating people; what others are doing, he starts doing. He falls into the same miserable situations as others are in, and he starts thinking that this is what life is all about. And he has missed life completely.

So I remind you, don't misunderstand aloneness as loneliness. Loneliness is

certainly sick; aloneness is perfect health.

Ginsberg visits Doctor Goldberg. “Ja, you are sick.”—“Not good enough.

I want another opinion.”

“Okay,” said Doctor Goldberg, “you are ugly too.”

We are all committing the same kinds of misunderstandings continually.

I would like you to know that your first and most primary step toward finding

the meaning and significance of life is to enter into your aloneness. It is your temple; it is where your God lives, and you cannot find this temple anywhere else. You can go on to the moon, to Mars …

Once you have entered your innermost core of being, you cannot believe

your own eyes: You were carrying so much joy, so many blessings, so much love … and you were escaping from your own treasures.

Knowing these treasures and their inexhaustibility, you can move now into

relationships, into creativity. You will help people by sharing your love, not by

using them. You will give dignity to people by your love; you will not destroy

their respect. And you will, without any effort, become a source for them to find

their own treasures too. Whatever you make, whatever you do, you will spread

your silence, your peace, your blessings into everything possible.

But this basic thing is not taught by any family, by any society, by any university. People go on living in misery, and it is taken for granted. Everybody

is miserable, so it is nothing much if you are miserable; you cannot be

an exception.

But I say unto you: You can be an exception. You just have not made the right effort.

The Christian dictum is: Love Thy Neighbor as Thyself. But how can I love

others if I don't love myself?

The first and foremost thing is to be loving toward yourself. Don't be hard; be

soft. Care about yourself. Learn how to forgive yourself—again and again and again—seven times, seventy-seven times, seven hundred and seventy-seven

times.

Learn how to forgive yourself. Don't be hard; don't be antagonistic toward yourself. Then you will flower. And in that flowering you will attract some other

flower. It is natural. Stones attract stones; flowers attract flowers. And then there is a relationship which has grace, which has beauty, which has a benediction in

it. And if you can find such a relationship, your relationship will grow into prayer, your love will become an ecstasy, and through love you will know what

God is.

7

relating

Why is it so difficult to relate?

Because you are not yet. There is an inner emptiness and the fear that if you relate with somebody, sooner or later you will be exposed as empty. Hence it seems safer to keep a distance with people; at least you can pretend you are.

You are not. You are not yet born, you are only an opportunity. You

are not

yet a fulfillment—and only two fulfilled persons can relate. To relate is one of

the greatest things of life: To relate means to love, to relate means to share. But

before you can share, you must have. And before you can love you must be full

of love, overflowing with love.

Two seeds cannot relate, they are closed. Two flowers can relate; they are open, they can send their fragrances to each other, they can dance in the same sun and in the same wind, they can have a dialogue, they can whisper. But that is

not possible for two seeds. Seeds are utterly closed, windowless—how to relate?

And that is the situation. Man is born as a seed; he can become a flower, he

may not. It all depends on you, what you do with yourself; it all depends on you

whether you grow or you don't. It is your choice—and each moment the choice has to be faced; each moment you are on the crossroads.

Millions of people decide not to grow. They remain seeds; they remain

potentialities, they never become actualities. They don't know what self-

realization is, they don't know what self-actualization is, they don't know anything of being. Utterly empty they live, utterly empty they die. How can they

relate?

It will be exposing yourself—your nudity, your ugliness, your emptiness. It

seems safer to keep a distance. Even lovers keep distance; they come only so far,

and they remain alert to when to turn back. They have boundaries; they never cross the boundaries, they remain confined to their boundaries. Yes, there is a kind of relationship, but it is not that of relating, it is that of possession.

The husband possesses the wife, the wife possesses the husband, the parents

possess the children, and so on and so forth. But to possess is not to relate. In fact to possess is to destroy all possibilities of relating.

If you relate, you respect; you cannot possess. If you relate, there is great reverence. If you relate, you come very close—very, very close, in deep

intimacy, overlapping. Still the other's freedom is not interfered with, still the other remains an independent individual. The relationship is that of I-thou, not that of I-it—overlapping, interpenetrating, yet in a sense independent.

Khalil Gibran says: "Be like two pillars that support the same roof, but don't

start possessing the other, leave the other independent. Support the same roof—

that roof is love."

Two lovers support something invisible and something immensely valuable:

some poetry of being, some music heard in the deepest recesses of their

existence. They both support it, they support some harmony, but still they remain independent. They can expose themselves to the other, because there is

no fear. They know they ***are***. They know their inner beauty, they know their inner perfume; there is no fear.

But ordinarily the fear exists, because you don't have any perfume. If you expose yourself you will simply stink. You will stink of jealousy, hatred, anger,

lust. You will not have the perfume of love, prayer, compassion.

Millions of people have decided to remain seeds. Why? When they can

become flowers and they can also have a dance in the wind and the sun and the moon, why have they decided to remain seeds? There is something in their decision: The seed is more secure than the flower. The flower is fragile. The seed is not fragile, the seed looks stronger. The flower can be destroyed very easily; just a strong wind and the petals will blow away. The seed cannot be destroyed so easily by the wind, the seed is very protected, secure. The flower is

exposed—such a delicate thing, and exposed to so many hazards: A strong wind

may come, it may rain cats and dogs, the sun may be too hot, some foolish man

may pluck the flower. Anything can happen to the flower, everything can happen

to the flower, the flower is constantly in danger. But the seed is safe; hence millions of people decide to remain seeds. But to remain a seed is to remain dead, to remain a seed is not to live at all. It is secure, certainly, but it has no life.

Death is secure, life is insecurity. One who really wants to live has to live in danger, in constant danger. One who wants to reach to the peaks has to take the

risk of getting lost. One who wants to climb the highest peaks has to take the risk

of falling from somewhere, slipping down.

The greater the longing to grow, the more danger has to be accepted. The real

man accepts danger as his very style of life, as his very climate of growth.

You ask me: ***"Why is it so difficult to relate?"*** It is difficult because you are not yet. First be. Everything else is possible only afterward: First be.

Jesus says it in his own way: "First seek ye the kingdom of God, then all else

shall be added unto you." This is just an old expression for the same thing that I

am saying: First be, then all else shall be added unto you.

But being is the basic requirement. If you are, courage comes as a

consequence. If you are, great desire for adventure, desire to explore, arises—

and when you are ready to explore, you can relate. Relating is exploring—

exploring the other's consciousness, exploring the other's territory. But when you explore the other's territory, you have to allow and welcome the other to explore you; it cannot be one-way traffic. And you can allow the other to explore

you only when you have something, some treasure, within you. Then there is no

fear. In fact, you invite the guest, you embrace the guest, you call him in, you want him in. You want him to see what you have discovered in yourself, you want to share it.

First be, then you can relate—and remember, to relate is beautiful.

Relationship is a totally different phenomenon; relationship is something dead, fixed. A full point has arrived. You get married to a woman; a full point has arrived. Now things will only decline; you have reached the limit, nothing is growing anymore. The river has stopped and it is becoming a reservoir.

Relationship is already a thing, complete.

Relating is a process. Avoid relationships, and go deeper and deeper into relating.

My emphasis is on verbs, not on nouns; avoid nouns as much as possible. In

language you cannot avoid, that I know; but in life, avoid—because life is a verb. Life is not a noun, it is really living, not life. It is not love, it is loving. It is not relationship, it is relating. It is not a song, it is singing. It is not a dance, it is dancing.

See the difference, savor the difference. A dance is something

complete; the

last touches have been made, now there is nothing else to do. Something

complete is something dead. Life knows no full point; commas are okay, but no

full points. Resting places are okay, but no destination.

Instead of thinking how to relate, fulfill the first requirement: Meditate, be, and then relating will arise out of it on its own accord. One who becomes silent,

blissful, one who starts having overflowing energies, becomes a flower, has to relate. It is not something that he has to learn how to do, it starts happening. He

relates with people, he relates with animals, he relates with trees, he relates even with rocks.

In fact, twenty-four hours a day he relates. If he is walking on the earth, he is

relating with the earth … his feet touching the earth, he is relating. If he is swimming in the river he is relating with the river, and if he is looking at the stars he is relating with the stars.

It is not a question of a relationship with somebody in particular. The basic

fact is, if you are, your whole life becomes a relating. It is a constant song, a constant dance, it is a continuum, a riverlike flow.

Meditate, find out your own center first. Before you can relate with

somebody else, relate with yourself. That is the basic requirement to be fulfilled.

Without it, nothing is possible. With it, nothing is impossible.

Would you talk to us about our living partners—our wives, husbands, and

lovers. When should we persevere with a partner, and when should we

abandon a relationship as hopeless—or even destructive?

Relationship is one of the mysteries. And because it exists between two persons,

it depends on both.

Whenever two persons meet, a new world is created. Just by their meeting, a

new phenomenon comes into existence—which was not before, which never

existed before. And through that new phenomenon, both persons are changed

and transformed.

Unrelated, you are one thing; related, immediately you become something

else. A new thing has happened. A woman when she becomes a lover is no longer the same woman. A man when he becomes a lover is no longer the same

man. A child is born, but we miss one point completely: The moment the child is

born, the mother is also born. This never existed before. The woman existed, but

the mother never. And a mother is something absolutely new.

Relationship is created by you, but then, in its turn, relationship creates you.

Two persons meet, that means two worlds meet. It is not a simple thing, but very

complex, the most complex. Each person is a world unto himself or herself, a complex mystery with a long past and an eternal future.

In the beginning only peripheries meet. But if the relationship grows

intimate, becomes closer, becomes deeper, then by and by centers start meeting.

When centers meet, it is called love.

When peripheries meet, it is acquaintance. You touch the person from the

without, just from the boundary, then it is acquaintance. Many times you start calling your acquaintance your love. Then you are in a fallacy. Acquaintance is

not love.

Love is very rare. To meet a person at his center is to pass through a revolution yourself, because if you want to meet a person at his center, you will

have to allow that person to reach to your center also. You will have to become

vulnerable, absolutely vulnerable, open.

It is risky. To allow somebody to reach your center is risky, dangerous, because you never know what that person will do to you. And once all your

secrets are known, once your hiddenness has become unhidden, once you are exposed completely, what that other person will do, you never know. The fear is

there. That's why we never open.

Just acquaintance, and we think that love has happened. Peripheries meet,

and we think we have met. You are not your periphery. Really, the periphery is

the boundary where you end, just the fencing around you. It is not you! The periphery is the place where you end and the world begins.

Even husbands and wives who may have lived together for many years may

be just acquaintances. They may not have known each other. And the more you

live with someone, the more you forget completely that the centers have

remained unknown.

So the first thing to be understood is: Don't take acquaintance as love. You

may be making love, you may be sexually related, but sex is also peripheral.

Unless centers meet, sex is just a meeting of two bodies. And a meeting of two

bodies is not your meeting. Sex also remains acquaintance—physical, bodily, but still acquaintance.

You can allow somebody to enter to your center only when you are not

afraid, when you are not fearful.

So I say to you that there are two types of living. One is fear-oriented, one is

love-oriented. Fear-oriented living can never lead you into deep relationship.

You remain afraid, and the other cannot be allowed, cannot be allowed to penetrate you to your very core. To an extent you allow the other, and then the

wall comes and everything stops.

The love-oriented person is the religious person. The love-oriented person

means one who is not afraid of the future, one who is not afraid of the result and

the consequence, who lives here and now.

Don't be bothered about the result. That is the fear-oriented mind. Don't think about what will happen out of it. Just be here, and act, totally. Don't calculate. A fear-oriented man is always calculating, planning, arranging,

safeguarding. His whole life is lost in this way.

I have heard about an old Zen monk. He was on his deathbed. The last

day

had come, and he declared that that evening he would be no more. So followers,

disciples, friends started coming. He had many lovers. They all started coming.

From far and wide people gathered.

One of his old disciples, when he heard that the master was going to die, ran

to the market. Somebody asked, “The master is dying in his hut, why are you going to the market?” The old disciple said, “I know that my master loves a particular type of cake, so I am going to purchase the cake.”

It was difficult to find the cake, because now it had gone out of fashion, but

by the evening somehow he managed. He came running with the cake.

And everybody was worried—it was as if the master was waiting for

someone. He would open his eyes and look, and close his eyes again. And when

this disciple came, he said, “Okay, so you have come. Where is the cake?” The

disciple produced the cake—and he was very happy that the master asked about

the cake.

Dying, the master took the cake in his hand, but his hand was not trembling.

He was very old, but his hand was not trembling. So somebody asked, “You are

so old and just on the verge of dying. The last breath is soon to leave you, but

your hand is not trembling.”

The master said, “I never tremble, because there is no fear. My body has become old, but I am still young, and I will remain young even when the body is

gone.”

Then he took a bite, started munching the cake. And then somebody asked,

“What is your last message, Master? You will be leaving us soon. What do you

want us to remember?”

The master smiled and said, “Ah, this cake is delicious!”

This is a man who lives in the here and now: “This cake is delicious!” Even

death is irrelevant. The next moment is meaningless. This moment this cake is delicious. If you can be in this moment, this present moment, this presentness, the plenitude, then only can you love.

Love is a rare flowering. It happens only sometimes. Millions and millions of

people live in the false attitude that they are lovers. They believe that they love, but that is their belief only. Love is a rare flowering. Sometimes it happens. It is rare because it can happen only when there is no fear, never before. That means

love can happen only to a very deeply spiritual, religious person. Sex is possible

for all, acquaintance is possible for all, not love.

When you are not afraid, then there is nothing to hide, then you can be open, then you can withdraw all boundaries. And then you can invite the other to penetrate you to the very core. And remember, if you allow somebody to

penetrate you deeply, the other will allow you to penetrate into himself or herself, because when you allow somebody to penetrate you, trust is created.

When you are not afraid, the other becomes fearless.

In your love, fear is always there. The husband is afraid of the wife, the wife

is afraid of the husband. Lovers are always afraid. Then it is not love. Then it is

just an arrangement of two fearful persons depending on each other, fighting, exploiting, manipulating, controlling, dominating, possessing —but it is not love.

If you can allow love to happen, there is no need for prayer, there is no need

for meditation, there is no need for any church, any temple. You can completely

forget God if you can love—because through love, everything will have

happened to you: meditation, prayer, God. Everything will have happened to you. That's what Jesus means when he says: "Love is God."

But love is difficult. Fear has to be dropped. And this is the strange thing, that you are so afraid and you have nothing to lose.

Kabir has said somewhere: "I look into people. They are so much afraid, but

I can't see why—because they have nothing to lose." Says Kabir: "They are like

a person who is naked, but never goes to take a bath in the river because he is

afraid—where will he dry his clothes?" This is the situation you are in —naked,

with no clothes, but always afraid about the clothes.

What have you got to lose? Nothing. This body will be taken by death.

Before it is taken by death, give it to love. Whatsoever you have will be taken

away. Before it is taken away, why not share it? That is the only way of possessing it. If you can share and give, you are the master. It is

going to be taken away. There is nothing which you can retain forever. Death will destroy everything.

So, if you follow me rightly, the struggle is between death and love. If you

can give, there will be no death. Before anything can be taken away from you,

you will have already given it, you will have made it a gift. There can be no death.

For a lover there is no death. For a non-lover, every moment is a death,

because every moment something is being snatched away from him. The body is disappearing, he is losing every moment. And then there will be death, and everything will be annihilated.

What is the fear? Why are you so afraid? Even if everything is known about

you and you are an open book, why fear? How can it harm you? Just false conceptions, just conditionings given by the society, that you have to hide, that

you have to protect yourself, that you have to be constantly in a fighting mood,

that everybody is an enemy, that everybody is against you.

Nobody is against you! Even if you feel somebody is against you, he too is

not against you—because everybody is concerned with himself, not with you.

There is nothing to fear. This has to be realized before a real relationship can happen. There is nothing to fear.

Meditate on it. And then allow the other to enter you, invite the other to enter

you. Don’t create any barrier anywhere, become a passage always open, no

locks, no doors on you, no closed doors on you. Then love is possible.

When two centers meet, there is love. And love is an alchemical phenomenon

—just like hydrogen and oxygen meet and a new thing, water, is created. You can have hydrogen, you can have oxygen, but if you are thirsty, they will be useless. You can have as much oxygen as you want, as much hydrogen as you

like, but the thirst will not go.

When two centers meet, a new thing is created. That new thing is love. And it

is just like water, the thirst of many, many lives is satisfied. Suddenly you become content. That is the visible sign of love. You become content, as if you

have achieved everything. There is nothing to achieve now. You have reached the goal. There is no further goal, destiny is fulfilled. The seed has become a flower, has come to its total flowering.

Deep contentment is the visible sign of love. Whenever a person is in love,

he is in deep contentment. Love cannot be seen, but contentment, the deep satisfaction around him … his every breath, his every movement, his very being

—content.

You may be surprised when I say to you that love makes you desireless, but

desire is with discontent. You desire because you don't have. You desire because

you think if you have something it will give you contentment. Desire is out of

discontent.

When there is love and two centers have met and dissolved and merged, and

a new alchemical quality is born, contentment is there. It is as if the whole existence has stopped—no movement. Then the present moment is the only

moment. And then you can say, “Ah, this cake is delicious!” Even death doesn’t

mean anything to a man who is in love.

So I say to you, love will make you desireless. Be fearless, drop fears, be open. Allow some center to meet the center within you. You will be reborn through it; a new quality of being will be created. This quality of being says,

“This is God. God is not an argument, it is a fulfillment, a feeling of fulfillment.

You may have observed that whenever you are discontent, you want to deny

God. Whenever you are dissatisfied, your whole being wants to say, “There is no

God.” Atheism is not out of logic, it is out of discontent. You may rationalize it

—that’s another thing. You may not say you are an atheist because you are discontent. You may say, “There is no God and I have got proofs.” But that is not the true thing.

If you are satisfied, suddenly your whole being says, “There is God.”

Suddenly you feel it! The whole existence becomes divine. If love is there, you

will be really for the first time in the feeling that existence is divine and everything is a blessing. But much has to be done before this can happen. Much

has to be destroyed before this can happen. You have to destroy all that creates

barriers in you.

Make love a ***sadhana***, an inner discipline. Don’t allow it just to be a frivolous thing. Don’t allow it just to be an occupation of the mind. Don’t allow

it just to be a bodily satisfaction. Make it an inner search, and take the other as a help, as a friend.

If you have heard anything about Tantra, you will know that Tantra says: If

you can find a consort, a friend, a woman or a man, who is ready to move with

you toward the inner center, who is ready to move with you to the highest peak

of relationship, then this relationship will become meditative. Then through this

relationship you will achieve the ultimate relationship. Then the other becomes

just a door.

Let me explain it: If you love a person, by and by first the periphery of the

person disappears, the form of the person disappears. You come more and more in contact with the formless, the inner. The form becomes, by and by, vague and

disappears. And if you go deeper, then even this formless individual starts disappearing and melting. Then the beyond opens. Then that particular

individual was just a door, an opening. And through your lover, you find the divine.

Because we cannot love, we need so many religious rituals. They are

substitutes, and very poor substitutes …

But the first glimpse will always come through an individual. It is difficult to

be in contact with the universal. It is so big, so vast, so beginningless, endless.

From where to start? From where to move into it? The individual is the door.

Fall in love.

And don’t make it a struggle. Make it a deep allowance for the other,

just an

invitation. And allow the other to penetrate you without any conditions. And suddenly the other disappears, and God is there. If your lover or beloved cannot

become divine, then nothing in this world can become divine. Then all your religious talk is just nonsense.

This can happen with a child. This can happen with an animal, your dog. If

you can be in deep relationship with a dog, it can happen—the dog becomes divine! So it is not a question of man and woman only. That is one of the deepest

sources of the divine, and it reaches you naturally, but it can happen from anywhere. The basic key is that you should allow the other to penetrate you to

your very deepest core, to the very ground of your being.

But we go on deceiving ourselves. We think we love. And if you think that

you love, then there is no possibility for love to happen—because if this is love,

then everything is closed. Make fresh efforts. Try to find in the other the real being that is hidden. Don't take anybody for granted. Every individual is such a

mystery that if you go on and on into him it is endless.

But we get bored with the other—because just the periphery, and always the

periphery.

I was reading a story: A man was very ill and he tried all types of "pathies,"

but nothing would help. Then he went to a hypnotist and the hypnotist gave him

a mantra, to repeat continuously: "I am not ill." For at least fifteen minutes in the

morning and fifteen minutes at night: "'I am not ill, I am healthy.'—And the whole day, whenever you remember, repeat it." Within a few days he started getting better. And within weeks he was absolutely okay.

Then he told his wife, "This has been a miracle! Should I go to this hypnotist

for another miracle also? Because lately I am feeling no sexual appetite and the

sexual relationship has almost stopped. There is no desire."

The wife was happy. She said, "You go"—because she was feeling very

frustrated.

The man went to the hypnotist. He came back, his wife asked, "What mantra,

what suggestion has he given now?" The man wouldn't tell her. But within weeks his sexual appetite started returning. He started feeling desire again. So the wife was very much puzzled. She continuously persisted in asking, but the man would laugh and would not say anything. So one day she tried, when he was in the bathroom in the morning doing his meditation, that fifteen-minute mantra, she tried to hear what he was saying. And he was saying, "She is not my

wife. She is not my wife. She is not my wife."

We take persons for granted. Somebody is your wife—relationship is

finished; somebody is your husband—relationship is finished. Now there is no adventure, the other has become a thing, a commodity. Now the other is not a mystery to be searched; the other is no longer new.

Remember, everything goes dead with age. The periphery is always old, and

the center is always new. The periphery cannot remain new, because every

moment it is getting old, stale. The center is always fresh and young. Your soul

is neither a child, nor a young man, nor an old man.

Your soul is simply eternally fresh. It has no age. You can experiment with it

—you may be young, you may be old: Just close your eyes and find out. Try to

feel how your center is—old? young? You will feel that the center is neither. It is

always new, it never gets old. Why? Because the center doesn't belong to time.

In the process of time, everything becomes old. A man is born—the body has

started becoming old already! When we say that a child is one week old, it means one week of oldness has penetrated into the child. The child has already

passed seven days toward death, he has completed seven days of dying. He is moving toward death—sooner or later he will be dead.

Whatsoever comes in time becomes old. The moment it enters time, it is already becoming old. Your body is old, your periphery is old. You cannot be eternally in love with it. But your center is always fresh, it is eternally young.

Once you are in contact with it, love is an every-moment discovery. And then the honeymoon never ends. If it ends, it was not a honeymoon at all—it was just

an acquaintance.

And the last thing to remember is: In the relationship of love you always blame the other if something goes wrong. If something is not happening as it should, the other is responsible. This will destroy the whole possibility of future

growth.

Remember: You are always responsible, and change yourself. Drop those

qualities which create trouble. Make love a self-transformation.

As they say in salesmen's courses: The customer is always right. I would like

to say to you: In the world of relationship and love, you are always in the wrong,

the other is always right.

And this is how lovers always feel. If there is love, they always feel,

“Something is wrong with me,” if things are not happening as they should. And

both feel the same way! Then things grow, then centers open, then boundaries merge.

But if you think that the other is wrong, you are closing yourself and the other. And the other also thinks that you are wrong. Thoughts are infectious. If

you think the other is wrong, even if you have not said it, even if you are smiling

and showing that you don’t think the other is wrong … the other has got the point—through your eyes, through your gestures, through your face. Even if you

are an actor, a great actor, and you can just arrange your face, your gestures as

you like, then too the unconscious is continuously sending signals: “You are wrong.” And when you say that the other is wrong, the other starts feeling that

you are wrong.

Relationship is destroyed on this rock, and then people become closed. If you

say somebody is wrong, somebody starts protecting, safeguarding. Then closure

happens.

Remember always: In love you are always wrong. And then the possibility

will open, and the other will also feel the same. We create the feeling in the

other. When lovers are close, immediately thoughts go jumping from one to the other. Even if they are not saying anything, they are silent, they communicate.

Language is for non-lovers, those who are not in love. For lovers, silence is

enough language. Without saying anything, they go on speaking.

If you take love as ***sadhana***, then don't say the other is wrong. Just try to find out: Somewhere, something must be wrong in you, and drop that wrongness.

It is going to be difficult because it is going to be against the ego. It is going

to be difficult because it will hurt your pride. It is going to be difficult because this will not be dominating, possessing. You will not be more powerful through

possessing the other. This will destroy your ego—that's why it is going to be difficult.

But destruction of the ego is the point, the goal. From wherever you like to

approach the inner world—from love, from meditation, from yoga, from prayer

—whatsoever the path you choose, the goal is the same: the destruction of the ego, throwing the ego away.

Through love it can be done very easily. And it is so natural! Love is the natural religion.

In my relationship I often lose myself and start feeling closed in. What can I

do?

This is one of the fundamental problems of love. Every lover has to learn it; nobody knows it by birth. It only comes slowly, slowly and through much pain,

but the sooner it comes, the better—that each person needs his or her own space,

that we should not interfere in that space. To interfere is very natural for lovers, because they start taking the other for granted. They start thinking that they are

no longer separate. They don't think of "I" and "thou"; they start thinking of

"we." You are that too, but only once in a while.

"We" is a rare phenomenon. Once, for a few moments, lovers come to that point where the word is meaningful, where you can say "we," when "I" and

"thou" disappear into each other, where boundaries overlap. But these are rare moments; they should not be taken for granted. You cannot remain "we" twenty-

four hours a day, but that's what every lover demands—and that creates unnecessary misery.

When you come close once in a while, you become one, but those are rare moments, precious, to be cherished, and you cannot make them a twenty-four-hour thing. If you try, you will destroy them; then the whole beauty will be lost.

When that moment is gone, it is gone; you are again "I" and "thou."

You have your space, your lover has his space. And one has to be respectful

now, that the other's space should not be in any way interfered with; it should not be trespassed. If you trespass it, you hurt the other; you start destroying the

other's individuality. And because the other loves you, he or she will go on tolerating it. But toleration is one thing; it is not something very beautiful. If the other is only tolerating it, then sooner or later the other will take revenge. The other cannot forgive you, and it goes on accumulating—one day, another day, another day … You have interfered with a thousand and one things, then they all

pile up, and then one day they explode.

That's why lovers go on fighting. That fight is because of this constant interference. And when you interfere in his being, he tries to interfere in your being, and nobody feels good about it.

For example, he is feeling happy and you will feel left alone because you are

not feeling happy. You will feel as if you have been cheated. “Why is he feeling

happy?” You should both feel happy—that is your idea. That happens once in a

while. But sometimes it happens that he is happy, you are not happy or you are

happy and he is not happy. We have to understand it, that the other has every right to be happy without one … even though it hurts. You would like to participate but you are not in the mood. If you insist, all that you can do is destroy his happiness … and you are both losers in that way, because if you destroy his happiness, when you are happy alone he will destroy your happiness.

Slowly, slowly, rather than becoming friends, we turn into enemies.

The basic requirement is that the other has to be given absolute freedom to be

himself.

If he is happy, feel good—he is happy. If you can be happy and participate in

his happiness, good. If you cannot, leave him alone. If he is sad, if you can participate in his sadness, good. If you cannot participate and you want to sing a

song and you are feeling happy, leave him alone. Don’t drag him according to you; leave him to himself. Then slowly, slowly a great respect arises for each other. That respect becomes the foundation of the temple of love.

8

motherhood

Could you talk about the responsibility of being a parent, for a woman?

To become a mother is one of the greatest responsibilities in the world. So many

people are on the psychiatrists' couches and so many mad people are in

madhouses and so many are out of the madhouses. If you go deep into the neurosis of humanity you will always find the mother, because so many women

want to be mothers but they don't know how to be. Once the relationship between the mother and the child goes wrong the child's whole life goes wrong,

because that is his first contact with the world, his first relationship. Everything else will be in continuity with it. And if the first step goes wrong, the whole life goes wrong.…

One should knowingly become a mother. You are taking on one of the

greatest responsibilities that a human being can.

Men are a little freer in that way because they cannot take the responsibility

of becoming a mother. Women have more responsibility. So become a mother,

but don't take it for granted that just by being a woman one is necessarily a

mother—that is a fallacy.

Motherhood is a great art; you have to learn it. So start learning about it! A

few things I would like to say to you:

First, never treat the child as yours, never possess the child. It comes through

you, but it is not yours. God has only used you as a vehicle, a medium, but the

child is not your possession. Love, but never possess the child. If the mother starts possessing the child then the life is destroyed. The child starts becoming a

prisoner. You are destroying his personality and you are reducing him to a thing.

Only a thing can be possessed: A house can be possessed, a car can be possessed

—never a person. So this is the first lesson—get ready for it. Before the child comes you should be able to greet him as an independent being, as a person in

his own right, not just your child.

And the second thing: Treat the child as you would treat a grown-up person.

Never treat a child like a child. Treat the child with deep respect. God has chosen you to be a host. God has entered into your being as a guest. The child is

very fragile, helpless. It is very difficult to respect the child. It is very easy to humiliate the child. Humiliation comes very easy because the child is helpless and cannot do anything, cannot retaliate, cannot react.

Treat the child as a grown-up, and with great respect. Once you respect the

child, you don't try to impose your ideas on him. You don't try to impose anything on the child. You simply give him freedom—freedom to explore the world. You help him to become more and more powerful in exploring the world,

but you never give him directions. You give him energy, you give him

protection, you give him security, all that he needs, but you help him to go farther away from you to explore the world.

And of course in freedom the wrong is also included. It is very difficult for a

mother to learn that when you give freedom to a child it is not freedom only to

do good. It is also necessarily the freedom to do bad, to do wrong. So make the

child alert, intelligent, but never give him any commandments—

nobody keeps

them, and people become hypocrites. So if you really love the child, the one thing has to be remembered: Never, never help him in any way, force him in any

way, to become a hypocrite.

And the third thing: Don't listen to morality, don't listen to religion, don't

listen to culture—listen to nature. Whatsoever is natural is good—even if sometimes it is very difficult for you, very uncomfortable for you. Because you

have not been brought up according to nature. Your parents were not bringing you up with real art, love. It was just an accidental thing. Don't repeat the same

mistakes. Many times you will feel very uneasy …

For example, a small child starts playing with his sexual organs. The natural

tendency of the mother is to stop the child because she has been taught that this

is wrong. Even if she feels that nothing is wrong, if somebody is there she feels a

little embarrassed. Feel embarrassed! That is your problem; that has nothing to

do with the child. Feel embarrassed. Even if you lose respectability in society—

lose it, but never interfere with the child. Let nature take its own course. You are there to facilitate whatsoever nature is unfolding. You are not to direct nature.

You are just to be there as a help.

So these three things … and start meditating. Before the child is born you should go as deeply as possible in meditation.

When the child is within your womb, whatsoever you are doing continuously

goes as a vibration to the child. If you are angry, your stomach has a tension of

anger. The child immediately feels it. When you are sad, your stomach has an atmosphere of sadness. Immediately the child feels dull, depressed.

The child totally depends on you. Whatsoever is your mood is the mood of

the child. The child has no independence right now. Your climate is his climate.

So no more fighting, no more anger. That's why I say that to be a mother is a great responsibility. You will have to sacrifice much.

Now during these coming seven months you have to be very, very alert. The

child is more important than anything else. If somebody insults you, accept it, but don't get angry. Say, "I am pregnant, and the child is more important than getting angry at you. This episode will pass and after a few days I will not remember who has insulted me and what I have done. But the child is going to

be there at least seventy, eighty years in the world. It is a big project." If you want, you can even note it down in the diary. When the child is born, then you

can be angry, but not right now. Just say, "I am a pregnant mother. I cannot be

angry—that is not allowed." This is what I call sensitive understanding.

No more sadness, no more anger, no more hatred, no more fighting with your

partner. Both have to look to the child. When a child is there you are both secondary; the child has every preference. Because a new life is going to be born … and it is going to be your fruit.

If from the very beginning anger, hatred, conflict enters into the child's mind,

then you are causing hell for him. He will suffer. Then it is better not to bring a

child into the world. Why bring a child into suffering? The world is in tremendous suffering.

In the first place, bringing a child into this world is a very risky affair. But even if you want that, at least bring a child who will be totally different in this

world—who will not be miserable, who will at least help the world to be a little

more celebrating. He will bring a little more festivity into the world … a little more laughter, love, life.

So for these days, be celebrating. Dance, sing, listen to music,

meditate, love.

Be very soft. Don't do anything hectic, in a hurry. Don't do anything in a tension. Just go slowly. Slow down absolutely. A great guest is to come—you have to receive him.

How can I best fulfill my duty as a mother?

Don't think of it as a duty. One tends to think of it as a duty sooner or later, and the day you think of it as a duty, something dies, something of immense value

disappears. The relationship is broken. Think of it as a celebration. The child is a gift from God. Be respectful to the child—not just loving, but respectful also. If

there is no respect, then love becomes possessive. If there is respect, how can you possess?

You cannot possess somebody you respect. The very idea is ugly,

disrespectful. To possess a person means to reduce the person to a thing. And once the child is your possession, you are burdened. Then it is a duty to be fulfilled, and then mothers talk for their whole lives about how much they have

done.

A real mother will never say a single word about doing, and not only that she

will never feel that she has done it. She has enjoyed it; she is obliged to the

child. It is not only the birth of the child: Simultaneously ***you*** are born in a new way, the mother is born. One aspect is the birth of the child; another aspect is that your motherhood is born. The child has tremendously transformed you. He

has given something to you. You are no longer the same person. There is a great

difference between a woman and a mother.

So just be loving, be respectful, and help him to grow in such a way that you

don't hinder him. From this very moment, from the very beginning, one has to

be alert about it. And remember not to repeat the same pattern that you have learned from your mother. That is very natural because that's what you know about how a mother should be, and you will repeat your mother's behavior with

him, and that will be wrong. Be utterly new. Forget all that you have learned from your mother; don't follow that. Be utterly new, respond in a new way.

Listen to his needs and respond with a few absolutely certain visions.

One is: Give love, but never give a structure. Give love, but never give a character. Give love, but freedom has to remain intact. Love should not be an interference with his freedom. Nobody thinks of the freedom of a small child, but when will you think of it? Tomorrow he will still be small, the day after tomorrow…? In fact, the mother never thinks of her child as a grown-up person

who is able to be free. Never. Because the distance between you and the child will always remain the same. If it is twenty years' distance, it is going to remain

twenty years' distance. So from this very moment, from the very beginning, be

respectful and give him freedom.

And if sometimes he cries, there is no need to be too worried about it. Let him cry a little bit on his own. There is no need to always rush and to always be

on your toes to serve him. That looks like love, but in fact you are interfering with his freedom. He may not need milk; sometimes the child simply cries. The

child simply enjoys crying—that is the only way to express himself. He has no

language—that is his language; he howls, he cries. Let him cry—nothing is wrong in it. He is trying to relate with the world. Don't try to console him, don't

immediately give the breast to him. If he is not hungry, then giving

him the breast is like a drug.

Mothers use their breasts as a drug. Mm? The child starts drinking, forgets crying and falls asleep. It is comfortable, but you have started trespassing. If he

does not want to have the milk, if he is not eager, leave him. Then he will never need any primal therapy. The people who are screaming in primal therapy are the people who have been interfered with in their childhood and were never allowed to scream.

Allow him everything and let him feel that he is himself. More and more let

him feel that he is himself; come less and less in his way. Be a help, nourish him,

but let him grow on his own. Even sometimes when you feel that he is going wrong, you are nobody to judge. If he is going wrong, according to you, that is

only according to you. That is your opinion. He may not be going wrong.

He is not here in this world to follow your opinion. And it is very easy to impose your opinions on him because he is helpless. His survival depends on you; he has to listen to you. If you say, “Don’t do this,” even if he feels like doing it and feels very good doing it, he will have to stop because it is risky to

go against you.

The real mother will allow the child so much freedom that even if he wants

to go against her opinion, he is allowed. Just make it plain to him: “This is my

opinion that this is not right, but you are free to do it.” Let him learn through his own experience. That’s how one really becomes mature; otherwise people

remain childish. They grow in age, but they don’t grow in their consciousness.

So their physical age may be fifty and their mind is maybe just eleven,

ten, twelve, somewhere there. Thirteen is the average mind-age of people. That

means they stop at that time—and that is the average. In that average Albert Einsteins and Buddhas and Christs are included. If you think of actual persons,

the mind-age is very low. It comes to around seven or eight; somewhere around

seven the child stops. Then he never grows, he simply follows.

Give your love, share your experience, but never impose anything on him.

And then he will grow into a beautiful person.

When I gave birth to my first child, I felt I was also born in a way. Can you

talk about the birth of a mother?

Whenever a child is born, not only is the child born—that is one part of it—the

mother is also born. Before that she was an ordinary woman; through the birth she becomes a mother. On one side the child is born, on the other side the mother is born. And a mother is totally different from woman. A gap exists, her

whole existence becomes qualitatively different. Before that she may have been

a wife, a beloved, but suddenly that is no longer important. A child is born, a new lifestyle has entered: She becomes a mother.

That's why husbands are always afraid of children. Basically they never like

children because a third party enters into the relationship—not only enters, but the third party becomes the center. And after that the woman is never the same

wife, she is different. After that, if a husband really wants love he has to become

just like a son, because this woman who has become a mother can

never be an

ordinary wife again. She has become a mother, you cannot do anything about it

now. The only thing left is that you become a son to her. That is the only way

you can get her love again, otherwise the love will be moving toward her son.

* * *

When a woman becomes a mother, something tremendously meaningful has

happened to her. For a woman it is almost a new birth. It is something which is

very difficult for a man to understand unless he is creative. If he has given birth

to a painting or poetry or something, then just a little glimpse can happen to him.

When a poet has given birth to a poem, he feels tremendously happy. Nobody can understand what has happened just by composing a poem. But it is not just a

poem. Much was in turmoil within him, and the poem has settled many things.

But it is nothing compared to a woman when she becomes a mother—

nothing. A poem is a poem: The moment it is born it is already dead. When it is

inside the poet it has life; the moment it is expressed it is a dead piece of furniture. You can hang it on the wall. You can throw it on the rubbish heap, or

whatsoever you want, but it is no longer alive.

When a woman gives birth to a child, it is life. When she looks into the eyes

of the child, she looks into her own being. When the child starts

growing, she grows with the child.

This crazy, sweet, totally demanding and physically exhausting, delightful

marathon called motherhood … Since this fireball came to us—almost two

years now—not one uninterrupted night's sleep, not one day of rest. And

feeling nothing so important as simply being present for him—and so very

often inadequate and tense and tired in that. Where is laughter in this? Help!

Just to give birth to a child is one thing—to be a mother is totally different. Any

woman can give birth to a child; that's a very simple phenomenon. But to be a

mother needs great art, needs great understanding.

You are creating a human being—that is the greatest creation!

The woman passes through those nine months of agony and ecstasy. And

then the work is not finished! In fact, then the work, the real work, starts—when

the child is born. And the child brings again a fresh quality to life. Every child is primitive, a barbarian; now the mother has to civilize. Every child is a barbarian,

remember; he is animal, wild. And the mother has to give him culture, has to teach him the ways of life, the ways of man. It is a great work.

You have to remember that—that your work has not finished, it has started.

Take it joyously! You are creating something immensely valuable—you are

carving a life, you are protecting a life. The work is such that no

sacrifice is great enough for it—any sacrifice can and should be made. One thing.

Second thing: Don't take it too seriously, otherwise you will destroy the child. Your seriousness will become destructive. Take it playfully. The

responsibility is there! But it has to be taken very playfully. Play upon the child

as one plays upon a musical instrument. Let the child be your instrument now.

Play carefully, but play playfully. If you become serious, then the child will start feeling your seriousness and it will be crushed and crippled. Don't burden the child; don't start feeling that you are doing something great to the child. When I

say you are doing something great, you are doing something great to yourself.

By helping this child to grow into a beautiful human being, into a buddha, you

will be becoming the mother of a buddha. You will not be obliging the child: You will be simply enjoying your own life; your own life will become a

fragrance through the child.

This is an opportunity, a God-given opportunity.

And these are the two pitfalls: Either you neglect the child, you are tired of it; or you become too serious about the child, and you start burdening him, obliging

him. Both are wrong. Help the child—but for the sheer joy of it. And never feel

that he owes any debt to you. On the contrary, feel thankful that he has chosen

you to be his mother. Let your motherhood bloom through him.

If you can bloom into your motherhood, you will feel thankful to the child forever.

And, naturally, there will be sacrifices, but they have to be made … joyously.

Only then is it a sacrifice! If you do it without joy, it is not sacrifice. Sacrifice comes from the word “sacred.” When you do it joyfully, it is sacred. When you

don’t do it joyfully, then you are just fulfilling a duty—and all duties are ugly,

they are not sacred.

This is a great opportunity. Meditate over it, go into it deeply. You will never

find such a deep involvement—in fact, there is none as it is between a child and

the mother. Not even between the husband and the wife, the lover and the beloved—the involvement is not so deep as it is between the mother and the child. It cannot be so deep with anybody ever—because the child has lived in you for nine months as you; nobody else can live in you for nine months as you.

And the child will become a separate individual sooner or later, but

somewhere deep down in the unconscious the mother and the child remain

linked.

If your child can become a buddha, you will be benefited by it; if your child

grows and becomes a beautiful human being, you will be benefited by it—

because the child will always remain connected with you. Only the physical connection has been disconnected; the spiritual connection is never

disconnected.

Thank God! Motherhood is a blessing.

Can you speak about the motherly qualities of a woman?

Buddha says: ***"To be a mother is sweet."*** Why? Just giving birth to a child is not to be a mother, remember. Otherwise there are millions of mothers on the earth

—and there seems to be no sweetness. In fact, if you ask the psychologists they will say just the opposite. They will say the only problem to be solved is the mother.

The only pathology that millions of people are suffering from is the mother.

And what they are saying they are saying after fifty, sixty years of constant analysis of thousands of people. Everybody's illness basically comes to one point: That it has been given to you, transmitted to you by your mother.

There are people who are afraid of women, and if you are afraid of women

you can't love them. How can love arise out of fear? And why are you afraid of

women?—because your childhood was lived in fear of your mother. She was

constantly after you, she was constantly hammering you. She was constantly telling you to do this and not to do that—of course, for your own good. She has

crippled you, she has destroyed many things in you. She has made you phony because she has told you what is right to do. Whether you like it or not, whether

it is spontaneously arising in you or not, you have to follow the order. And you

were so helpless … your survival depended on the mother so you had to listen to

her. She conditioned you. And it is because of the fear of your mother that you

are afraid of women.

Millions of husbands are henpecked for the simple reason that their mothers

were too strong. It has nothing to do with the wife; they are simply projecting the

mother on the wife. The wife is only a new edition of the mother. They are expecting everything from the wife that they expected from the mother. On the

one hand it cripples them; on the other hand they start expecting things which are not possible from the wife's side—because she is not your mother. So you feel frustrated. And how can you make love to your wife?

A boy who has really been dominated by the mother, who has been reduced

into absolute obedience, will not be able to make love to a woman, because as he

will come close to the woman psychologically he will go impotent. How can you

make love to your mother? It is impossible.

Hence many people become impotent with their wives, but only with their

wives. With the prostitutes they are not impotent. It is strange: Why are they not

impotent with the prostitute?—for the simple reason that they can't think of their

mother as a prostitute; that is impossible. Their mother, and a prostitute? The

prostitute is a world apart. But they can think of their wife as a mother, they can project the mother. The wife becomes simply a screen. They want the wife to take care of them like a small child, and if she is not taking care they feel offended.

Thousands of neurotic people and psychotic people are there in the world

because of the mother.

And Buddha says: ***"To be a mother is sweet."*** He must mean something else.

He can't mean a Jewish mother! He means not just giving birth to a child; that

does not make one a mother. To be motherly is a totally different phenomenon.

It is something absolutely human; it transcends animality. It has nothing to do with biology. It is love, pure love, unconditional love.

When a mother loves unconditionally—and only a mother can love

unconditionally—the child learns the joy of unconditional love. The child

becomes capable of loving unconditionally. And to be able to love

unconditionally is to be religious.

And it is the easiest thing for a woman to do. It is easy for her because naturally she is ready for it. She is just on the verge of transcending biology through being a mother. You can be motherly without giving birth to a child.

You can be motherly to anybody. You can be motherly to an animal, to a tree.

You can be motherly to anything. It is something inside you.

Being motherly means being capable of unconditional love, loving the person

for the sheer joy of loving, helping the person to grow for the sheer joy of seeing

somebody grow.

A real therapist is a mother. If he is not, he is not a real therapist. He is only a professional exploiting people, exploiting them because of their misery. But a real therapist is a mother. He becomes a womb for the patient. He gives the patient a new birth. He starts the life of the patient again from ABC. He gives him a clean sheet to write his life again.

That's what I mean when I talk about the "psychology of the buddhas"; that

is real therapy. A master is a real therapist; his very presence is

therapeutic. He

surrounds you like a mother. He is a cloud who surrounds you from everywhere,

from all the sides, in all the dimensions, like a mother.

9

family and birth control

The family has been the basic social unit for thousands of years, yet you doubt

its validity in your new world. What do you suggest can replace it?

Man has outgrown the family. The utility of the family is finished; it has lived

too long. It is one of the most ancient institutions so only very perceptive people

can see that it is dead already. It will take time for others to recognize the fact

that the family is dead.

It has done its work. It is no longer relevant in the new context of things; it is

no longer relevant for the new humanity that is just being born.

The family has been good and bad. It has been a help—man has survived

through it—and it has been very harmful because it has corrupted human mind.

But there was no alternative in the past, there was no way to choose anything else. It was a necessary evil. That need not be so in the future. The future can have alternative styles.

My idea is that the future is not going to be one fixed pattern; it will have many, many alternative styles. If a few people still choose to have a family, they

should have the freedom to have it. It will be a very small percentage.

There are families on the earth—very rare, not more than one percent —

which are really beautiful, which are really beneficial, in which growth happens;

in which there is no authority, no power trip, no possessiveness; in which children are not destroyed; in which the wife is not trying to destroy the husband

and the husband is not trying to destroy the wife; where love is and freedom is;

where people have gathered together just out of joy—not for other motives; where there is no politics. Yes, these kinds of families have existed on earth; they are still there. For these people there is no need to change. In the future they can continue to live in families.

But for the greater majority, the family is an ugly thing. You can ask the psychoanalysts and they will say, “All kinds of mental diseases arise out of the

family. All kinds of psychoses, neuroses, arise out of the family. The family creates a very, very ill human being.”

* * *

The family is the root cause of all our neuroses. We have to understand the psychological structure of the family, what it does to human consciousness.

The first thing is: It conditions the child to a certain religious ideology, political dogma, some philosophy, some theology. And the child is so innocent

and so accepting, so vulnerable that he can be exploited. He cannot yet say no,

he has no idea of saying no, and even if he could say no he would not say it because he is utterly dependent on the family, absolutely dependent. He is so helpless that he has to agree with the family, with whatever nonsense the family

wants him to agree.

The family does not help the child to inquire; it gives beliefs, and beliefs are

poisons. Once the child becomes burdened with beliefs his inquiry is crippled, paralyzed, his wings are cut. By the time he is able to inquire he will be so conditioned that he will move into every investigation with a certain prejudice—

and with a prejudice your inquiry is not authentic. You are already carrying an ***a***

priori conclusion; you are simply looking for proofs to support your unconscious conclusion. You become incapable of discovering the truth.

That's why there are so few buddhas in the world: The root cause is the

family. Otherwise every child is born a buddha, comes with the potential to reach the ultimate consciousness, to discover the truth, to live a life of bliss. But the family destroys all these dimensions; it makes him utterly flat.

Each child comes with a tremendous intelligence but the family makes him

mediocre, because to live with an intelligent child is troublesome. He doubts, he

is skeptical, he inquires, he is disobedient, he is rebellious. And the family wants somebody who is obedient, ready to follow, imitate. Hence from the very

beginning the seed of intelligence has to be destroyed, almost completely burnt,

so there is no possibility of any sprouts coming out of it.

It is a miracle that a few people like Zarathustra, Jesus, Lao Tzu, Buddha, escaped from the social structure, from the family conditioning. They seem to be

great peaks of consciousness, but in fact every child is born with the same quality, with the same potential.

Ninety-nine-point-nine percent of people can become buddhas—just

the

family has to disappear. Otherwise there will be Christians and Mohammedans

and Hindus and Jainas and Buddhists, but not Buddhas, not Mahaviras, not

Mohammeds; that will not be possible. Mohammed rebelled against ***his***

background, Buddha rebelled against ***his*** background, Jesus rebelled against ***his***

background. These are all rebels—and the family is absolutely against the

rebellious spirit.

Humanity is passing through a very critical phase. It has to be decided

whether we want to live according to the past or we want to live a new style of

life. It is enough! We have tried the past and its patterns and they have all failed.

It is time, ripe time, to get out of the grip of the past and to create a new style of life on the earth.

* * *

For me, one alternative style is the commune—it is the best.

A commune means people living in a liquid family. Children belong to the commune, they belong to all. There is no personal property, no personal ego. A

man lives with a woman because they feel like living together, because they cherish it, they enjoy it. The moment they feel that love is no longer happening,

they don’t go on clinging to each other. They say good-bye with all gratitude,

with all friendship. They start moving with other people. The only problem in the past was what to do with the children.

In a commune, children can belong to the commune, and that will be far

better. They will have more opportunities to grow with many more kinds of people. Otherwise a child grows up with the mother. For years the mother and the father are the only two images of human beings for him. Naturally he starts

imitating them.

Children turn out to be imitators of their fathers, and they perpetuate the same kind of illness in the world as their parents did. They become ditto copies.

It is very destructive. And there is no way for the children to do something else;

they don't have any other source of information.

If a hundred people live together in a commune there will be many male

members, many female members; the child need not get fixed and obsessed with

one pattern of life. He can learn from his father, he can learn from his uncles, he

can learn from all the men in the community. He will have a bigger soul.

Families crush people and give them very little souls. In the community the

child will have a bigger soul; he will have more possibilities, he will be far more

enriched in his being. He will see many women; he will not have one idea of a

woman. It is very destructive to have only one single idea of a woman —because

throughout your whole life you will be searching and searching for your mother.

Whenever you fall in love with a woman, watch! There is every

possibility that

you have found someone that is similar to your mother, and that may be the thing that you should have avoided.

Each child is angry with his mother. The mother has to prohibit many things,

the mother has to say no—it cannot be avoided. Even a good mother sometimes

has to say no, and restrict and deny. The child feels rage, anger. He hates the mother and loves the mother also because she is his survival, his source of life

and energy. So he hates the mother and loves the mother together.

And that becomes the pattern. You will love the woman and you will hate the

same woman. And you don't have any other kind of choice. You will always go

on searching, unconsciously, for your mother. And that happens to women also,

they go on searching for their father. Their whole life is a search to find dad as a husband.

Now your dad is not the only person in the world; the world is far richer. And in fact, if you can find the dad, you will not be happy. You can be happy with a

beloved, with a lover, not with your daddy. If you can find your mother, you will

not be happy with her. You know her already, there is nothing else to explore.

That is familiar already, and familiarity breeds contempt. You should search for

something new, but you don't have any image.

In a commune a child will have a richer soul. He will know many women, he

will know many men; he will not be addicted to one or two persons.

The family creates an obsession in you, and the obsession is against

humanity. If your father is fighting with somebody and you see he is wrong, that

doesn't matter—you have to be with the father and on his side. Just as people say, "Wrong or right, my country is my country!" so they say, "My father is my

father, wrong or right. My mother is my mother, I have to be with her."

Otherwise it will be a betrayal.

It teaches you to be unjust. You can see your mother is wrong and she is fighting with the neighbor and the neighbor is right—but you have to be with the

mother. This is the learning of an unjust life.

In a commune you will not be attached too much to one family—there will

be no family to be attached to. You will be more free, less obsessed. You will be

more just. And you will have love from many sources. You will feel that life is

loving.

The family teaches you a kind of conflict with society, with other families.

The family demands monopoly. It asks you to be for it and against all. You have

to be in the service of the family. You have to go on fighting for the name and

the fame of the family. The family teaches you ambition, conflict, aggression. In

a commune you will be less aggressive, you will be more at ease with the world

because you have known so many people.

That's what I am going to create here—a commune, where all will be friends.

Even husbands and wives should not be more than friends. Their marriage

should be just an agreement between the two—that they have decided to be together because they are happy together. The moment even one of them decides

that unhappiness is settling, then they separate. There is no need for any divorce.

Because there is no marriage, there is no divorce. One lives spontaneously.

When you live miserably, by and by you become habituated to misery. Never for a single moment should one tolerate any misery. It may have been good to live with a man in the past, and joyful, but if it is no longer joyful then you have to get out of it. And there is no need to get angry and destructive, and there is no need to carry a grudge—because nothing can be done about love.

Love is like a breeze. You see … it just comes. If it is there it is there. Then it

is gone. And when it is gone it is gone.

Love is a mystery, you cannot manipulate it. Love should not be

manipulated, love should not be legalized, love should not be forced—for no reason at all.

In a commune, people will be living together just out of the sheer joy of being together, for no other reason. And when the joy has disappeared, they part.

Maybe it feels sad, but they have to part. Maybe the nostalgia of the past still lingers in the mind, but they have to part. They owe it to each other that they should not live in misery, otherwise misery becomes a habit. They part with heavy hearts, but with no grudge. They will seek other partners.

In the future there will be no marriage as it has been in the past, and

no divorce as it has been in the past. Life will be more liquid, more trusting. There

will be more trust in the mysteries of life than in the clarities of the law, more

trust in life itself than in anything—the court, the police, the priest, the church.

And the children should belong to all—they should not carry the badges of their family. They will belong to the commune; the commune will take care of

them.

This will be the most revolutionary step in human history—for people to start

living in communes and to start being truthful, honest, trusting, and to go on dropping the law more and more.

In a family, love disappears sooner or later. In the first place it may not have

been there at all from the very beginning. It may have been an arranged marriage

—for other motives, for money, power, prestige. There may not have been any

love from the very beginning. Then children are born out of a wedlock which is

more like a deadlock—children are born out of no love. From the very beginning

they become deserts. And this no-love state in the house makes them dull, unloving. They learn their first lesson of life from their parents, and the parents

are unloving and there is constant jealousy and fighting and anger. And the children go on seeing the ugly faces of their parents.

Their very hope is destroyed. They can’t believe that love is going to happen

in their life if it has not happened in their parents’ life. And they see

other parents also, other families also. Children are very perceptive; they go on looking all around and observing. When they see that there is no possibility of love, they start feeling that love is only in poetry, it exists only for poets, visionaries—it has no actuality in life. And once you have learned the idea that

love is just poetry, then it will never happen, because you have become closed to

it.

To see it happen is the only way to let it happen later on in your own life. If

you see your father and mother in deep love, in great love, caring for each other,

with compassion for each other, with respect for each other—then you have seen

love happening. Hope arises. A seed falls into your heart and starts growing.

You know it is going to happen to you too.

If you have not seen it, how can you believe it is going to happen to you too?

If it didn't happen to your parents, how can it happen to ***you***? In fact, you will do everything to prevent it happening to you—otherwise it will look like a betrayal

to your parents.

This is my observation of people: Women go on saying deep in the

unconscious, "Look, Mom, I am suffering as much as you suffered." Boys go on

saying to themselves later on, "Dad, don't be worried, my life is as miserable as

yours. I have not gone beyond you, I have not betrayed you. I remain the same

miserable person as you were. I carry the chain, the tradition. I am your representative, Dad, I have not betrayed you. Look, I am doing

the same thing as

you used to do to my mother—I am doing it to the mother of my children. And

what you used to do to me, I am doing to my children. I am bringing them up in

the same way you brought me up."

Now the very idea of bringing up children is nonsense. You can help at the

most, you cannot bring them up. The very idea of building up children is nonsense—not only nonsense, very harmful, immensely harmful. You cannot

build … A child is not a thing, not like a building.

A child is like a tree. Yes, you can help. You can prepare the soil, you can

put in fertilizers, you can water, you can watch whether sun reaches the plant or not—that's all. But it is not that you are building up the plant, it is coming up on its own. You can help, but you cannot bring it up and you cannot build it up.

Children are immense mysteries. The moment you start building them up, the

moment you start creating patterns and characters around them, you are

imprisoning them. They will never be able to forgive you. And this is the only

way they will learn. And they will do the same thing to their children, and so on,

so forth.

Each generation goes on giving its neuroses to the new people that come to

the earth. And the society persists with all its madness, misery.

No, a different kind of thing is needed now. Man has come of age and

the family is a thing of the past; it really has no future. The commune will be the thing that can replace the family, and it will be far more beneficial.

But in a commune only meditative people can be together. Only when you

know how to celebrate life can you be together; only when you know that space

I call meditation can you be together, can you be loving.

Man cannot be happy without freedom, and your old family structure

destroyed freedom. And because it destroyed freedom it destroyed happiness, it

destroyed love. It has been a kind of survival measure. Yes, it has somehow protected the body, but it has destroyed the soul. Now there is no need for it. We

have to protect the soul too. That is far more essential and far more important.

There is no future for the family, not in the sense that it has been understood

up to now. There is a future for love and love relationships. "Husband" and

"wife" are going to become ugly and dirty words.

And whenever you monopolize the woman or the man, naturally you

monopolize the children also. I agree totally with Thomas Gordon. He says, "I think all parents are potential child abusers, because the basic way of raising children is through power and authority. I think it is destructive when many parents have the idea: 'It is my kid, I can do what I want to do with my kid.' It is violent, it is destructive, to have the idea: 'It is my kid and I can do whatsoever I want with it.'" A kid is not a thing, it is not a chair, is not a car. You cannot do whatsoever you want to do with him. He comes through you, but he does not belong to you. He belongs to God, to existence. You are at the most a caretaker;

don't become possessive.

But the whole family idea is one of possession—possess property, possess

the woman, possess the man, possess children—and possessiveness is poison.

Hence, I am against the family. But I am not saying that those who are really

happy in their families—flowing, alive, loving—have to destroy it. No, there is

not need. Their family is already a commune, a small commune.

And of course a bigger commune will be far better, with more possibilities,

more people. Different people bring different songs, different people bring different lifestyles, different people bring different breathings, different breezes, different people bring different rays of light—and children should be showered

with as many different lifestyles as possible, so they can choose, so they can have the freedom to choose.

And they should be enriched by knowing so many women that they are not

obsessed by the mother's face or the mother's style. Then they will be able to love many more women, many more men. Life will be more of an adventure.

I have heard:

A mother visiting a department store took her son to the toy department.

Spying a gigantic rocking horse, he climbed upon it and rocked back and

forth for almost an hour.

"Come on, son," the mother pleaded, "I have to go home to get

Father's dinner." The little lad refused to budge and all her efforts were unavailing. The department manager also tried to coax the little fellow,

without meeting with any success. Eventually, in desperation, they called

for the store psychiatrist.

Gently he walked over and whispered a few words in the boy's ear,

and immediately the lad jumped off and ran to his mother's side.

"How did you do it?" the mother asked incredulously. "What did you

say to him?"

The psychiatrist hesitated for a moment, then said, "All I said was, 'If

you don't jump off that rocking horse at once, son, I will knock the

stuffing out of you!'"

People learn sooner or later that fear works, that authority works, that power works. And children are so helpless and they are so dependent on the parents that you can make them afraid. It becomes your technique to exploit them and oppress them, and they have nowhere to go.

In a commune they will have many places to go. They will have many uncles

and many aunts and many people—they will not be so helpless. They will not be

in your hands as much as they are right now. They will have more independence,

less helplessness. You will not be able to coerce them so easily.

And all that they see in the home is misery. Sometimes, yes I know,

sometimes the husband and wife are loving, but whenever they are loving it is always in private. Children don't know about it. Children see only the ugly faces, the ugly side. When the mother and the father are loving, they are loving

behind closed doors. They keep quiet, they never allow the children to see what

love is. The children see only their conflict—nagging, fighting, hitting

each other, in gross and subtle ways, insulting each other, humiliating each other.

Children go on seeing what is happening.

A man is sitting in his living room reading the newspaper when his wife

comes over and slaps him.

“What was that for?” asked the indignant husband.

“That is for being a lousy lover.”

A little while later the husband goes over to where the wife is sitting

watching TV and he gives her a resounding smack.

“What was that for?” she yelled at him.

To which he answered, “For knowing the difference.”

This goes on and on, and the children go on watching what is happening. Is

this life? Is this what life is meant for? Is this all there is? They start losing hope.

Before they enter into life they are already failures, they have accepted failure. If their parents who are so wise and powerful cannot succeed, what hope is there

for them? It is impossible.

And they have learned the tricks—tricks of being miserable, tricks of being

aggressive. Children never see love happening. In a commune there will be more

possibilities. Love should come out into the open a little more. People should know that love happens. Small children should know what love is. They should

see people caring for each other.

In a better world, with more understanding, love will be there all

over.

Children will see what caring is. Children will see what joy it brings when you

care for somebody. If they watch, they learn. If they know it happens, their doors

open.

Love should be accepted more, violence should be rejected more. Love

should be available more. Two persons making love should not be worried that

no one should know. They should laugh, they should sing, they should scream in

joy, so that the whole neighborhood knows that somebody is being loving to somebody—somebody is making love.

Love should be such a gift. Love should be so divine. It is sacred.

Life can become a paradise here and now. The barriers have to be removed.

The family is one of the greatest barriers.

Why are all religions against contraception?

The pope is against contraception. He is bound to be because ***all*** religions are against contraceptive methods—for the simple reason that their numbers will be

reduced. It is a political game: Who has got more numbers—Catholics or

Protestants, Hindus or Jainas or Mohammedans?

The whole politic is of numbers, particularly because of democracy. Each

single person brings a vote: The more children you have, the more votes you have. And whosoever has more votes will rule the country, will rule the world.

So all religious heads, all religious institutions, all religious

propagandists are against contraception.

But, in fact, contraception is one of the greatest blessings that has happened

to humanity in the whole of human history. It is the greatest revolution. No revolution is so great compared to the invention of contraceptives, because it is

through contraceptives that women can become equal to men. It is only through

contraceptives that the woman can have all the rights that man has always

claimed for himself. Otherwise she was almost always pregnant.

She could not work in the factory, she could not work in the office, she could

not be a doctor, she could not be a professor. At the most she could only be a housewife, and that simply means a house-servant. And her whole life was

wasted in giving birth to children. She could not do anything else—she could not

paint, she could not compose poetry, she could not play music, she could not dance. How can you dance if you are continuously pregnant? It is so sickening,

so nauseating.

But her whole work in the past was just like that of a factory—to go on giving birth to children. It started near about the age of fourteen and it continued as long as the man was potent enough to go on procreating. Two dozen children

was not an exception, one dozen was a very normal thing. Now a woman giving

one dozen children to the world or two dozen children to the world will not have

time for anything else.

That was the root cause of woman's slavery. And when she was

continuously

pregnant and ill and sick because of pregnancy, she had to depend on man—

economically dependent on man. And if you depend on man economically you

cannot be free. Economics is one of the most fundamental factors. If the money

comes from the man, then the money comes with conditions.

If we need a humanity where man and woman are equal, then contraceptives

should be used as widely as possible; they should become normal.

Contraceptives have transformed the very quality of sex: Sex becomes fun.

Sex is no longer such a serious thing as it used to be. It becomes just a playfulness—two bodies playing with each other, that's all. There is nothing wrong in it. You play football—what is wrong in that? You play volleyball—

what is wrong in that? Two body energies are involved.

Sex is also a game, but it was not a game before. Before contraceptives it was

a serious thing. Contraceptives have eradicated that whole seriousness about it.

Now the religions are bound to be afraid, because their whole edifice can collapse because of contraceptives. What the atheists could not do in centuries,

contraceptives can do within decades. They have already done it: Contraceptives

have made man free of the priest.

Contraceptives are a blessing, but the pope cannot be in favor of them

because his power is at stake—and not only the pope but all other religious heads, the ***shankaracharyas*** and the ***ayatollahs*** and the

imams, they will all be against contraceptives. Their whole business is at risk.

And I am all for contraceptives. They should be widely used. Children should

be taught by parents, by the schools, how to use contraceptives so sex becomes

just fun, it loses all seriousness. And then only can women be liberated.

Without contraceptives the woman is bound to remain a slave, half of

humanity living in slavery is not a good scene to look at.

And the pope is also against abortion. Why should these people be against abortion? On the one hand they go on talking about the immortality of the soul.

Then why be afraid of abortion?

The soul is immortal—so there is no sin in it. All that you have done by abortion is you have prevented the soul getting into this body. The soul will find

another body, if not on this earth, then on some other earth, because scientists say there are at least fifty thousand planets—at least. That is the minimum which

have life on them. There may be more but fifty thousand is almost a certainty. So

if not on this planet, then on some other planet … And it is good to shift people

—what is wrong in it? If this planet is getting too crowded, just shifting a few people to some other planets … That's what abortion is. The soul says, "May I

come in, madam?" and you say, "No, the place is too crowded. Knock at some

other door."

And there are other possibilities, so you are not destroying anything. These same people on the one hand say life is immortal, the soul is

immortal, and on

the other hand they make you afraid that you are killing a soul, that you are killing a life, they make you feel guilty.

There are only two possibilities: Either the soul is immortal, then nothing is

killed; or the soul is mortal, then too nothing is killed. And these are the only two possibilities. Either you believe in the immortality of the soul, then nothing

is killed because nothing ***can*** be killed—or you believe in the mortality of the soul, then there is nothing to kill; there is no soul really, there is only body.

And we have to decide how many people can joyously live on this planet.

But there is also a hidden strategy behind it: The religious priests, the popes and

others, would not like man to live joyously for the simple reason that if people

started living joyfully, cheerfully, blissfully, who will bother about their paradise and their heaven? People have to live in utter misery, only then can they teach:

“Look, this life is miserable. Search for the other life, the life beyond. This life is hell, so don’t waste your time in living it. Use your time in finding some other

life, life divine.”

It is to their advantage if the world remains in misery. And psychologically

they have managed to keep you in misery, physiologically they are trying to keep you in misery, biologically—in every possible way they are making you so

miserable that you have to go for their advice, that you have to look up to them

as your saviors.

My whole vision is different.

I support the idea that this life, here now, has the capacity of becoming heavenly. There is no need to hanker for any other heaven, for any other paradise. We can transform this life into such a beautiful phenomenon.

What is your view on abortion?

Abortion is not a sin; in this overpopulated world abortion is a virtue. And if abortion is a sin then the pope and Mother Teresa and company are responsible

for it because they are against contraceptives, they are against birth control methods, they are against the pill. These are the people who are the ***cause*** of all the abortions, they are responsible. To me they are great criminals!

In this overpopulated world where people are hungry and starving, to be

against the pill is just unforgivable!

The pill is one of the most significant contributions of modern science to humanity—it can make the earth a paradise.

But certainly in that paradise there will be no orphans, and then what will happen to Mother Teresa and the missionaries of charity? And in that paradise who will listen to the Polack pope? People will be so happy, who will bother about these people? And who will think about a paradise after death? If paradise

is here now, then there is no need to invent, project, dream, fantasize a paradise

beyond.

The paradise beyond has been fantasized about because we have lived in hell on the earth.

And this hell is very helpful to the priests, to the so-called religious, to the saints, to the popes, to all kinds of ***ayatollahs*** and ***shankaracharyas***—all kinds of hocus-pocus people. They are all against the pill. If they have something against the pill, then make it a powder! If just the pill is the problem, then grind it! Find some other way. These are the people who are the reason for orphans, abortions—

and then they serve them. It is really a beautiful job they are doing!

I have heard about two brothers; they used to do a business. Their business

was: One brother would enter a village in the night and put coal tar on people's

windows, doors, and in the morning he would leave.

In the morning the other brother would come, shouting in the streets of the village, "I clean coal tar! If somebody wants their windows to be cleaned, I am

here!" And of course he had great work—the whole town needed him! By the time he had finished, the other brother would have destroyed another village's windows, doors, then this other brother would arrive. They were doing a lot of

work and earning enough money!

This is what these people are doing. Be against the pill, be against

contraceptives, be against sterilization, be against all birth control techniques, and then naturally there will be abortions, then there will be orphans and beggars. Then serve them and earn great virtue, because without service you will

never reach heaven.

These poor people are needed as stepping-stones for you to go to heaven.

I would like to destroy poverty, I don't want to serve poor people. Enough is

enough! For ten thousand years fools have been serving poor people; it has not

changed anything. But now we have enough technology to destroy poverty

completely.

So if anybody has to be forgiven it is these people. It is the pope, Mother Teresa, etcetera, who have to be forgiven. They are criminals, but their crime is

such that you will need great intelligence to understand it.

I was very shocked at hearing you support the production of test-tube babies,

saying they could be geniuses, more beautiful and healthier than human

beings. Surely the beauty of our inner being is all that matters? Or were you

joking?

No. Very rarely I am serious, and at the time I made that statement I was very

serious. I mean it—because the man that has been created by blind nature, blind

biology, has not proved a real growth for humanity. You can see it.

Charles Darwin says that monkeys became man. But, since that time—that

must have happened a million years ago—for these one million years man has not created anything better. Monkeys were far more intelligent; at least they gave birth to humanity. Human beings seem to be absolutely impotent. They go

on creating carbon copies of themselves. This has to be stopped.

I have heard: It happened in an office. The orders from above came that the

office is too cluttered with old files—thirty years, fifty years old—they should be destroyed. But make sure that every file's carbon copy is kept! But then what

is the point? Why destroy the originals?

Up to now, man has been meeting with woman accidentally. Hence, you feel

shocked—anybody will feel shocked, I can understand—to think that a baby

should not have the mother's womb, the warmth of the mother, the

care of the

mother, the love of the mother … But, you know, there are many other things also in the mother: her nagging, her hatred, her jealousy, her stupidity. He will

get all those things too.

And we can see, the specimens are available all over the world. This is what

has come out of your relationships: Adolf Hitler was born out of a human relationship; he was in a mother's womb. Joseph Stalin is born in the same way.

And all these criminals—Alexander the Great, Napoleon Bonaparte, Mussolini,

Mao Zedong, Nadir Shah, Tamerlane, Genghis Khan—history is full of these

monsters. They have also come out of loving women.

I don't trust anymore in blind biology. I trust more in a conscious human being. It is better to give the birth of the child to a test tube, where we can choose the best semen, the best egg from the woman. And there is no need to be

worried because they are anonymous; in fact, every hospital should have a bank.

They have banks for blood; they should have banks for semen and eggs, and

they should look that the best semen cell and the best egg meet in a very clinical way—in a test tube.

They will not have the heritage of your ugly past. They will be fresh beings,

and we can program those eggs and the semen cells so that more health, more life, more intelligence becomes possible.

In each love affair the man releases millions of living cells. Only one of them

will reach the female egg. They all rush—it is really a great rush …

Millions of

living beings, although they are very small and you cannot see them with your

eyes—and it is a big race, bigger than any race that happens on the earth.

Thinking of their size, the track between the semen and the woman's egg

proportionately is two miles long. If they were your size, the track would be two

miles long. A two-mile track … and they are fighting hard to survive, because there is not much time. They are always close to the third world war. They can

live only two hours, not more than that. And only one cell reaches the egg and

the egg closes. It rarely happens that two cells reach simultaneously, that's why

twins are born.

Rabindranath Tagore, one of the great poets of India, was the thirteenth child

of his father. The other twelve proved just idiots, nobody knows their names even. Now, it is a long blind passage. If Rabindranath's father had stopped after

the twelfth child—which seems to be a good point to stop; one dozen is enough,

more than enough—then you would have missed one of the most beautiful

beings on the earth: a great poet, a great painter, and a great human being … in

every way beautiful.

But in a test tube it is so easy. Those twelve should have been discarded. We

have chosen Rabindranath to be the first child—and who knows how much more

potential would have been in him if he had gotten the best female egg. Nobody

knows.

We don't know the potentiality of humanity. Give it a chance. What I am saying is, give it a chance. It looks inhuman in the beginning. Everything new looks inhuman in the beginning.

Do you know, when the first railway train moved from London to a nearby

station, just eight miles' journey, nobody was ready to sit in it … even for free.

Lunch was served, free, but nobody was ready to enter the train because the

priest in the early morning said in church that God never created any railway train: "This is unnatural, this is dangerous, this is inhuman! Don't sit in it!"

What do you think would have happened if people had stopped? There would

have been no trains, no cars, no airplanes, no rockets to reach to the moon.

And we have to reach to the stars! We need stronger bodies, we need more

intelligent people, and we need people who are clean of all this old crap. That is

possible only if we make a clinical, medical arrangement for the birth of man.

I am absolutely in support of it.

My fear around your vision of the birth of the new man through test tubes and

genetic engineering comes not from the technology itself, but from fear of who

might control the technology. How can we guarantee that this knowledge will

be used by conscious human beings, rather than the idiotic politicians who

would turn our brave new world into Orwell's 1984 ***?***

Who controls the technology today? Who controls all your nuclear weapons?

Who controls all your scientific discoveries? Have you raised your voice against

it? Have you even thought that the whole life on the earth is now in the hands of

idiotic politicians?

And it has always been so. Anything discovered is immediately captured by

the governments, so why is the question only about genetic engineering? Are you not afraid that the politicians have nuclear weapons which can destroy you

seven hundred times? Although destroyed once, you will not need to be

destroyed again—because you are not the only begotten son of God, you will not

resurrect; and messiahs are not around who will bring you back to life.

But you are afraid—and I can understand—that if genetic engineering is in the hands of the politicians, certainly they are not going to produce the man of

beauty, love, silence, intelligence, grace. They are going to create steel robots, to make all of them soldiers to fight, to kill. I know it. That's why I have proposed

there should not be nations, the world should have only one functional

government. All boundaries have to be removed, all passports and

green cards have to be burned. That you are a human being is enough to enter any country.

Hence, whenever I say anything, remember the whole context of it; otherwise you will misunderstand me. I want one world, so that there is no war and no need of soldiers. I want one world government. I want the president of the world

government only to be president for six months, so that he cannot do any harm.

And I want one person to be chosen only once. These are all precautions.

Genetic engineering, to give birth to children in scientific labs, will be in the

hands of the scientists.

We have tried religion and it failed. We have tried politics and it has failed.

Now we have to try science. Give it a chance, because in three hundred years it

has made more progress than man has made in his whole history of millions of

years.

And I have proposed to you that the world should have one academy of

sciences, so there is no Russian scientist, no American scientist, no Hindu scientist, no Christian scientist—all that is past. That academy will have all the

geniuses of the world. And all other efforts have failed—science should be given

a second chance. There is no harm. At the most it can fail, the worst possibility

is that science can fail, but I don't think it can fail.

We have to prepare a new kind of man. Out of that new kind of man —

meditative, silent, loving—will be coming scientists.

I have the whole vision of the new man: no religions, no nationals, no

governments—only one functional government, and a powerful world academy

of scientists. And science should be the decisive factor.

Don't be afraid. Scientists are not monsters, scientists are very humane. And

if meditation goes on flowering and ***sannyasins*** go on growing, scientists will be the first people to be interested in the inner journey. They need it; otherwise their lives are unbalanced. They are only going out, out, out. They need certain methods so they can go inward and keep a certain balance. And a meditative scientist cannot conceive of creating monsters, murderers.

Science has been a blessing to man. It can be a greater blessing if there is only one world.

10

creativity

Could you speak of the creative female? I am a woman, and the creative spirit

burns strongly in me. I know women can offer a vision, an insight, a softness

to the world of art that has never before been seen. I feel it has a different base

to start from. Perhaps it is because art can be born out of love and no longer

needs to be conquered.

Creativity is not concerned with whether you are man or woman. If you feel creative, then act upon that feeling. But don't think that you are going to give creativity something higher, something that man has failed to do.

Why always go on putting dividing lines between man and woman? The truth

is that every man carries a woman within him, and every woman carries a man

within her. And it is bound to be so, because whether you are man or woman, you are created by one man, one woman. They have contributed to you half and

half. Your father and your mother both are alive in you. It is only a question of

which side of the coin is facing up and which side is underneath.

Certainly, it will be a better art if both men and women are creating from

their different angles. But the way you say it, you don't understand creativity at all. You say creativity can be out of love; painting, sculpture, and dancing need

not be conquered. But the possibility is ninety-nine percent that love is so fulfilling you will not bother to paint. You will not bother to waste your time in

making a statue.

Love is so fulfilling that who cares about writing poetry? Poetry is written by

people who have missed the train. Now they are somehow consoling themselves

by writing poetry about love—love they do not know.

It is very difficult to be creative out of love. Yes, a different kind of creativity will be there. If you love a man, perhaps your kitchen will become the field of

your creativity. You would like your man to have the best food. You would like

the man to have the best clothes. Just look at my clothes! This is creativity out of love.

Rarely is it possible for a woman who loves, to be bothered about

painting,

poetry, dancing, etcetera. It is really man's inferiority complex—that he cannot

love so deeply, that he cannot give birth to a child—that makes him have to find

some substitutes to compete with the woman. He creates painting, he creates sculpture, he creates architecture, he creates the landscape for a garden. He wants to feel that he can also create. It is basically coming out of his inferiority.

He can see the woman and her immense power of creating life. He creates a dead

statue—howsoever beautiful it is, it is dead.

Whoever has asked the question seems to be against men, and any woman

who is against men is herself becoming something unnatural. Being against men,

she is becoming a man herself. Psychologically she is now feeling inferior because the man can paint and create music and dance. Naturally, she will have

to stop giving birth to children so her own creativity can be directed toward these

things: painting, poetry, music.

But I would like you to know that you will be a loser. You are competing with man, and you need not compete; you are already superior. You need not write poetry, you ***are*** poetry. Your love is your music. Your heart throbbing with your lover is your dance!

But if you want to create poetry, music, and dance, you will have to deprive

yourself of love. You will have to be in the same space where man is: feeling

inferior and then finding substitutes for creativity. That is ugly. I cannot give my support to it. The woman is the superior sex; she need not prove it.

But if you feel that you have no desire for children, and you want to paint and you want to compose music, it is perfectly good.

In fact, many women should do that, because the earth is so overpopulated.

You will be a great help if you divert your creativity from children to paintings,

because paintings don't need food. Dancing is perfectly good. Dance as much as

you want, it creates no Ethiopia. Write poetry. Because of your poetry, perhaps a

few people will have to suffer listening to it, getting bored with it, but that is not much of a problem. They can manage to avoid you.

But if there is no desire to give birth to children, it is absolutely right.

Certainly you will have to create something else. Do it, but don't think that your

creativity will be higher than that of man. It cannot be, for the simple reason that you are the superior sex, you don't have that inferiority in you which is the incentive for man to put all his life into his painting.

He is competing with your baby! And even if he is a Picasso, he dies in despair. His whole life he tried to paint something, but no painting can be alive,

no poetry can be alive. So remember that a woman can create, but most probably

her creativity will be just third-rate. But it is good for the world. We don't want

any more population, we want to cut the population to one-fourth of what it is today. So you will be helping a great project. You will be a blessing not giving

birth to a child.

But drop the idea that you will be creating something superior out of love. If

you really want to create something, don't think of love either,

because love is so

satisfying, so fulfilling. It is such a miracle, who wants to write poetry?

I have never come across a single lover, man or woman, who has created

poetry, who has created paintings, who has created sculptures, for the simple reason that they are so contented. All these creative things need a discontent, a

wound which you have to cover up.

I am perfectly happy with your idea. Just do whatever creative endeavor you

want to; but remember, you don't have the inferiority complex of man, so you cannot compete with man in any way. You are already in a better position. Man

is poor; just have compassion for the poor guy.

The other day you said that women create children, and men create arts and

other material things. Is it unnatural or neurotic for a woman not to desire a

child, and to prefer to be an artist? I never wanted to have a child. Dance,

music, poetry, theater, and painting were my passion and expression. Could

you comment?

There is nothing unnatural in it. If you don't want to have a child, you have the

right not to have one. If you want to put your creativity into painting, into art, into music, it is perfectly good—far better than creating a child who is bound to

be a burden on the earth. And who knows what kind of child will come out of

you?

A painting is harmless. Music is beautiful, dancing will do. No, there is nothing unnatural in it. It has been said by men again and again that it is women's natural duty to give birth to children. That's how they have been able

to keep the woman in slavery, because if a woman goes on giving birth to children, where is the time for her to paint? Where is the time for her to create

music, poetry, drama?

So on the one hand they have been forcing the woman to remain continually

pregnant. Just a hundred years ago, every woman around the world was

continually pregnant. One child takes nine months of her life, then she has to raise the child. And when the child is not even six months old, she is again pregnant. It is like chain-smoking. And even a single child is such a nuisance …

I agree with you. I have been asked many times, "Wouldn't you like to have

a child?" I said, "Me? Either I would kill the child or I would kill myself; we could not coexist! A child in my room? Impossible!" Just to be alert, I have never married, because who knows?—the woman I marry may want a child.

Then trouble will arise.

There is no problem, unless you feel there is. Don't listen to anybody, what

they say—that it is unnatural. It may be unnatural to them, so they can give birth

to as many children as they want. If you feel good in painting, in writing poetry,

in composing music, you are giving better children to the world—children who

are harmless, who will make many rejoice.

Is it true that you regard sex for reproduction as sinful? I have also read your

words saying that the greatest creative act of a woman is in producing a child,

and that there is a vast difference between a mother and a woman. If this is so,

then is there sin in participating in sex and in love in the hope of creating a

child and experiencing the joy of creation and the renewing energy of the

universe?

Yes, up to now the greatest creative act of the woman has been giving birth to a

child, but it is not going to be so anymore. The earth was not so populated in the

past; it was a need, a great need, and the woman fulfilled it. But now she has to

grow new dimensions of creativity, and only then will she be able to be equal to

man. Otherwise, she has been in the past only a factory and man has used her only to create more children. Having more children was economically beneficial,

it was business, because they help you in every possible way; they were not a burden in the past.

In poor countries still the old idea continues that the more children you have

the better off you will be economically. In the past it was true—it is absolutely

false today. Mohammed married nine women and he allowed Mohammedans to

marry four women, simply to create more Mohammedans, because there was

constant war between the Mohammedans and the non-Mohammedans and it was

a question of power—the politics of numbers. So it was economically, politically

significant that men should marry more women, and people were stealing

women from each other's tribes. It was more significant to steal a woman than a

man because man is not so reproductive; one man is enough to serve many women and one man can produce many children.

But now the whole thing has changed—the world is overpopulated. Now the

need of the day is to divert women's creativity into new dimensions: into poetry,

into literature, into painting, into music, into architecture, into sculpture, into dancing. She should be allowed now the whole spectrum of creativity.

To create a child now is dangerous. To overpopulate the earth now is

suicidal; already we are more than are needed.

Now giving birth to children is not creative, it is destructive! The whole context has changed and we have to learn new ways to live in a new context.

And the woman could not create great poetry, great music, great art, great literature; she could not be a scientist, a mystic—she could not do anything, because she was constantly pregnant in the past. She was undernourished,

tortured by so many children, dozens of children, always pregnant, sick. She had

not yet lived totally—she had not time enough to live.

For the first time it is possible through contraceptives and birth control methods and sterilization that the woman can free herself from getting pregnant

unnecessarily, carrying the long, long burden of giving birth to children, then raising them up.

Her energies can be freed. Now she can also become a Buddha, a

Zarathustra, a Jesus, a Krishna. Now she can also create like Mozart, Wagner, Leonardo da Vinci, Michelangelo, Shakespeare, Kalidas, Rabindranath, Tolstoy,

Chekhov, Gorky, Dostoevsky.

And my feeling is: Once the energies of the women are freed totally from giving birth to children she may be able to create greater buddhas. Why?—

because she is a far more creative force than man.

But her creativity has remained confined to giving birth to children, and that

is not much of a creativity—it is just biological. Animals are doing it perfectly

well, so what is great about it? Giving birth to a child is not anything conscious,

deliberate, meditative. You are just being used by nature, by biology as a means

to propagate the race, the species.

That's why there is a certain undercurrent of guilt in everybody, even without

the priest. The priest has used it, exploited it, but he has not really created it.

There is an underlying guilt about sex; priests have magnified it very much because it became a source of great exploitation for them. They could dominate

man more powerfully by making him feel guilty.

But there must be a cause within man himself, otherwise without any

background inside him no guilt can be imposed upon him. Man feels it deep down: In a subtle way, in an unconscious way he knows that sex

is not

something conscious, it is unconscious; that it is mechanical; that you are being

used as a means; that you are not the master. That it is a biological force, that it is not really ***you*** who are wanting a woman or a man—it is just the hormones.

And when you know that you are being used and you find yourself incapable

of getting rid of this slavery, a guilt arises that you are not being man enough, that you are not really a master, you are a slave. Sex is an animal act.

That's what I mean when I say that sex for reproduction is sinful. The word

"sin" is not used in any moralistic sense. I am simply saying it is sinful because

it is unconscious, unmeditative. You are not ***doing*** it, you are forced to do it by some unconscious forces. That's what I meant when I said sex for reproduction

is sinful.

Now the earth needs no more people. If we are bent upon making a hell out

of this earth then it is okay—then go on reproducing. Then listen to the pope and

Mother Teresa … Then listen to all these stupid guys who are telling you to avoid contraceptives, avoid birth control, avoid sterilization, because they are irreligious acts; avoid abortion because that is very immoral.

But if you avoid abortion, avoid contraceptives, avoid sterilization, you will

be responsible for global suicide and that will be real violence—and we are approaching closer to it every day. That is the first reason I say that sex for reproduction's sake is sinful.

But the pope, Mahatma Gandhi, and the so-called other saints, they

say sex is

moral only if you are indulging in it for reproductive reasons. In fact, they are telling you sex is good only if it is animal—because animals enter into sex ***only***

for reproductive reasons.

To me, going into sex for reproductive reasons is sinful because it is animal,

it is unconscious, it is biological.

Going into sex for the sheer joy of sharing energy with anyone you are

intimate with … it is a way of communing energy to energy, heart to heart. It is

melting and merging into each other … for no other purpose.

If a purpose is there—that you want to create a child—then it is business. If

there is ***no*** purpose, if it is purposeless fun, then only does it have beauty, and then it does not create any bondage. And you are getting free of biology, you are

rising higher than biology, you are going above the animals, you are reaching the

peaks of humanity.

So to me sex is beautiful only when it is non-purposive, when it is just playfulness, when you are not in it for any other ends, when to be in communion

with a woman or a man just for the sheer joy of it is enough.

Then you have transcended the lower animal life and you have entered into a higher dimension. And remember: Reproduction is not creation.

Once the woman is freed from the unnecessary burden of reproduction she

will be able to create more powerfully than any man, because if she can give birth to a child why can't she give birth to beautiful music?

But it has not been

possible up to now, and man has been trying to rationalize it.

Once the woman's energies are released she will be able to be creative. But I

think man is afraid of her creativity. She can certainly surpass man's creativity;

naturally she is more endowed with creativity.

I am all for creativity but remember, reproduction is not creativity; they are

not synonymous. Creativity is something conscious, reproduction is

unconscious. Creativity is meditative, reproduction has nothing to do with

meditation at all.

But man has just been using the woman almost like cattle. He has been using

the woman to raise ***his*** children; he has been using the woman just as a farm.

That's exactly the meaning of the word "husband": Husband means "the

farmer." Agriculture means husbandry: The wife is the field and the husband is

the farmer, and the wife's only function is to give a good crop every year.

The woman can never be liberated unless this is understood: That she has to

stop this past pattern. And man has been telling her, "You are great because you

give birth to children!" This is a rationalization, this is a consolation. Beware of such tricks. Man has exploited woman in every possible way and it is time to finish this exploitation.

What will be the impact on women freed from their biology?

It is a great opportunity that is becoming available to women, now that they are

freed from biological bondage. Of course, man has always praised them for their

great creativity in having children. But what kind of children have you

produced? Just look around the world: These are your children—what creativity!

All the animals are doing it, perhaps better than you.

Yes, man has been giving woman much juice about it: “You are a great

creator because you give birth to a child.” It was really very tricky of man; it meant that the woman should continue to create children. And in poor countries

it is still happening—to have a dozen children is not rare. Some women have more than a dozen.

But all the religions of the world are against birth control methods, the pill.

They are against abortion. It means the woman remains biologically in bondage,

and her energies continue to create only mediocre people, crowds to serve in the

armies, navies, air forces, to be killed or to kill—at the most to be clerks, nurses, porters. What do you mean by creativity? You have created a porter. Do you feel

proud? How much pride can it give to you? Every parent should feel ashamed.

You are creating like animals.

Science has given you a chance today to get out of the bondage of biology—

a great freedom so that sex becomes, for the first time, not a biological

reproductive method; it becomes sheer play, joy.

You are asking me, if women's energies are not poured into creating

children, then what will happen to those energies? There are thousands of ways

to make this world more beautiful. Anything that makes the world more

beautiful is creative. Landscape the garden around your house. Crossbreed

plants; create new flowers that have never existed before. And of course, they will give new fragrances which the earth has never experienced.

Compete with men in every field. Prove to him that you are equal—not by the Women's Liberation movement. Prove by your actions that you are equal, perhaps superior.… This Women's Liberation movement has created hate

toward men, but this is not going to give you equality. Equality has to be earned,

it has to be deserved.

So since the pill has released you from the bondage of biology, now you are

free to use your energy. And a woman has a more delicate body, a more flexible

body. She can become a better dancer than any man can ever manage. The man,

howsoever trained, is stiff. It is not his fault, his physiology is stiff. Women can become the best dancers in the world.

A woman has a great imagination, but her imagination has remained confined

to the home. The reason was children—children kept her in the home, and for millions of years, so it became almost second nature. Otherwise, I don't see that

there is any natural necessity for woman to confine her imagination

within the walls of her home.

The stars belong to her as much as to any man. The sunrise and sunset —they

are also her possessions. She has to spread her wings, her consciousness. She has

to widen her vision, imagination, dreaming, beyond children. Right now, the woman goes on thinking about the child, “He should become a doctor, he should

become an engineer, he should become this and that.”

Now the woman has to become what she used to project through the child.

Become a doctor, become an engineer, become a pilot. What you imagined

through the child … Why not directly encounter reality, and be yourself what you wanted your child to be? I don’t see that there is any problem.

Women are in many ways superior to men, and their superiority can be used

for new dimensions of creativity.

What man has created is nothing if the woman comes into the field with her

centeredness, with her roundedness, with her contentment, with her love. So move in any direction that feels fulfilling to you.

The day women start creating all kinds of things that men have been creating

up to now … I say to you, there is no need to ask for equality, because women

are the superior sex—naturally, because nature has made the woman to create children.

And now because biology no longer has power over women, don’t waste

your energy in being a lesbian. This is the time for you to be creative in every

field, and you will be able to have your Picassos, your Mozarts, your van Goghs,

your Shakespeares. There is no reason why not. Perhaps a little better, a little softer, and your sculpture is certainly going to be more alive.

There is only one thing in which you will not find yourself equal to men—

and please remember, don't try to be equal in that area—that is muscles. Let men

be superior as far as muscles are concerned, because if women start going to gymnasiums and creating muscular bodies, that will be the worst day in the history of humanity.

Just closing my eyes … if I see thousands of muscular women sitting here I

am not going to come again!

* * *

If women are leaders in politics, leaders in science, leaders in poetry, painting, they will bring a totally new perspective to everything. Women should be

professors, educationists, they should be everywhere.

They are half of the world—they own half the world. And my experience is

that they are tremendously capable, reliable. You can trust them more because they connect with you not from the head, but from the heart.

* * *

Perhaps this is one of the causes that women have never been creative: They could not afford to live alone in this society which is absolutely man-made. A woman living alone is continually in danger. Only recently a few women started

their careers—as a novelist, as a poet, as a painter. This is because for the first

time, just in these last few years—and that too only in very few advanced, progressive, avant-garde places—that a woman has been able to live

independently, just like a man. Then they start painting, they start composing poetry, music …

Women have all the talents but for millions of years their sex was their only

creativity, and when the whole sexual energy was involved in producing

children … You cannot imagine a woman having a dozen children and

composing music—or can you imagine it? Those twelve musical instruments all

around doing everything that is not right … and the woman can compose music

or poetry or can paint? Do you think those twelve painters will sit silently?—

they will be painting before she paints!

It seems to me women have hidden their gifts to protect the male's pride. Is

this so?

This has been one of the greatest calamities in human history: Because women

have never been appreciated for their talents, they have by and by retarded their

talents. Because a retarded woman was appreciated more, a foolish woman was

appreciated more. She just had to have a beautiful, proportionate body and no mind, nothing more. She should be a cow—with no intelligence, with no

penetrating awareness. That was expected, otherwise the man would feel

embarrassed, hurt.

So women have learned a trick down the ages—that the rule of the game is

that the woman should not show her talents. If she is intelligent she should pretend she is stupid. If she is creative she should not do anything. She should

confine her creativity to small household things—the drawing room and the

kitchen and things like that. She should not do anything that can hurt the ego of

the man: She should not write poetry, she should not be a painter, she should not

sculpt—otherwise the man feels inferior.

This male ego does not allow a woman to have any say … and she has a few

qualities which the man does not have and cannot have in that proportion. All that is intuitive is more available to women than to men; all that is intellectual is more available to men than to women. Man appreciates intellect, naturally. He has intellect so he appreciates it, and he condemns intuition—he calls it blind faith, nonsense, stupidity, superstition. He condemns it because he has not got it.

In the Middle Ages the women who were called witches and were burnt were

really very perceptive women. The male could not tolerate it, the priest could not

tolerate. The whole church has remained male-dominated, the whole Christian community is male. Not a single woman is involved in the Trinity; the whole hierarchy is male.

It was not really against witchcraft, it was against woman. One day or other,

when history is written rightly, it will be shown that the movement was not against witchcraft. Witchcraft has nothing to do with it; it was man against woman. It was intelligence against intuition; it was

reason against something which is irrational, but very powerful.

Those witches were burnt, killed, murdered, tortured, and out of fear the woman shrank from the world into her own self. She became afraid! If she showed any kind of talent she was thought to be a witch. If the man showed the

same kind of talent, he became a saint. He was worshipped as a miracle man, and the woman would become a witch. She was in the hands of the devil and the

man was a specially sanctioned person from God himself … and it was the same

quality!

11

the body

How to find well-being?

The first thing is the body. The body is your base, it is your ground, it is where

you are grounded. To make you antagonistic toward the body is to destroy you,

is to make you schizophrenic, is to make you miserable, is to create hell. You are

the body. Of course, you are more than the body, but that “more” will follow later on. First you are the body.

The body is your basic truth, so never be against the body. Whenever you are

against the body, you are going against God. Whenever you are disrespectful to

your body, you are losing contact with reality, because your body is your contact. Your body is your bridge. Your body is your temple.

Tantra teaches reverence for the body, love and respect for the body,

gratitude for the body. The body is marvelous. It is the greatest of mysteries.

But you have been taught to be against the body. So sometimes you are over-

mystified by the tree, by the green tree—sometimes mystified by the moon and

the sun, sometimes mystified by a flower, but never mystified by your own

body. And your body is the most complex phenomenon in existence. No flower, no tree has such a beautiful body as you have. No moon, no sun, no star has such

an evolved mechanism as you have.

But you have been taught to appreciate the flower, which is a simple thing.

You have been taught to appreciate a tree, which is a simple thing. You have even been taught to appreciate stones, rocks, mountains, rivers, but you have never been taught to respect your own body, never to be mystified by it. Yes, it

is very close, so it is very easy to forget about it. It is very obvious, so it is easy to neglect it. But this is the most beautiful phenomenon.

If you look at a flower, people will say, “How aesthetic!” And if you look at

a woman’s beautiful face or a man’s beautiful face, people will say, “This is lust.” If you go to the tree, and stand there, and look in a dazed state at the flower—your eyes wide open, your senses wide open to allow the beauty of the

flower to enter you—people will think you are a poet, or a painter, or a mystic.

But if you go to a woman or a man and just stand there with great reverence and

respect, and look at the woman with your eyes wide open and your senses drinking the beauty of the woman, the police will catch hold of you. Nobody will

say that you are a mystic, a poet, nobody will appreciate what you are doing.

Something has gone wrong.

If you go to a stranger on the street and you say, “What beautiful eyes you

have!” you will feel embarrassed, he will feel embarrassed. He will not be able

to say, “Thank you” to you. In fact, he will feel offended. He will feel offended,

because who are you to interfere in his private life? Who are you to dare? If you

go and touch the tree, the tree feels happy. But if you go and touch a man, he will feel offended. What has gone wrong? Something has been damaged

tremendously and very deeply.

Tantra teaches you to reclaim respect for the body, love for the body. Tantra

teaches you to look at the body as the greatest creation of God. Tantra is the religion of the body. Of course it goes higher, but it never leaves the body; it is

grounded there. It is the only religion which is really grounded in the earth; it has roots. Other religions are uprooted trees—dead, dull, dying; the juice does not flow in them. Tantra is really juicy, very alive.

Tantra trusts in your body. Tantra trusts in your senses. Tantra trusts in your

energy. Tantra trusts in you— ***in toto***. Tantra does not deny anything, but transforms everything.

How to attain to this Tantra vision? This is the map to turn you on, and to turn you in, and to turn you beyond.

The first thing is to learn respect for the body, to unlearn all the nonsense that

has been taught to you about the body. Otherwise you will never turn on, and you will never turn in, and you will never turn beyond. Start from the beginning.

The body is your beginning.

The body has to be purified of many repressions. A great catharsis is needed

for the body. The body has become poisoned because you have been against it;

you have repressed it in many ways. Your body is existing at the minimum, that's why you are miserable. Tantra says: Bliss is possible only when you exist

at the optimum—never before it. Bliss is possible only when you live intensely.

How can you live intensely if you are against the body?

You are always lukewarm. The fire has cooled down. Down the centuries the

fire has been destroyed. The fire has to be rekindled. Tantra says: First purify the body—purify it of all repressions. Allow the body energy to flow, remove the blocks.

It is very difficult to come across a person who has no blocks, it is very difficult to come across a person whose body is not tight. Loosen this tightness

—this tension is blocking your energy. The flow cannot be possible with this tension.

Why is everybody so uptight? Why can't you relax? Have you seen a cat

sleeping, dozing in the afternoon? How simply and how beautifully the cat relaxes. Can't you relax the same way? You toss and turn in your bed, you can't

relax. And the beauty of the cat's relaxation is that it relaxes utterly and yet is perfectly alert. A slight movement in the room, and it will open its eyes, it will

jump and be ready. It is not that it is just asleep. The cat's sleep is

something to be learned—man has forgotten.

Tantra says: Learn from the cats—how they sleep, how they relax, how they

live in a non-tense way. And the whole animal world lives in that non-tense way.

Man has to learn this, because man has been conditioned wrongly. Man has been

programmed wrongly.

From the very childhood you have been programmed to be tight. You don't breathe—out of fear. Out of fear of sexuality people don't breathe, because when

you breathe deeply, your breath goes exactly to the sex center and hits it, massages it from the inside, excites it. Because you have been taught that sex is

dangerous, each child starts breathing in a shallow way—hung up just in the chest. He never goes beyond that, because if he goes beyond it, suddenly, there

is excitement: Sexuality is aroused and fear arises. The moment you breathe deeply, sex energy is released.

Sex energy ***has*** to be released. It has to flow all over your being. Then your body will become orgasmic. But afraid to breathe, so afraid that almost half the

lungs are full of carbon dioxide … There are six thousand holes in the lungs and

ordinarily three thousand holes are never cleaned; they always remain full of carbon dioxide. That's why you are dull, that's why you don't look alert, that's

why awareness is difficult. It is not accidental that Yoga and Tantra both teach

deep breathing, ***pranayama***, to unload your lungs from the carbon dioxide. The carbon dioxide is not for you—it has to be thrown out continuously. You have to

breathe in new, fresh air, you have to breathe more oxygen. Oxygen

will create

your inner fire, oxygen will make you aflame. But oxygen will also inflame your

sexuality. So only Tantra can allow you real deep breathing—even Yoga cannot

allow you real deep breathing.…

Only Tantra allows you total being and total flow. Tantra gives you

unconditional freedom, whatsoever you are and whatsoever you can be. Tantra puts no boundaries on you; it does not define you, it simply gives you total freedom. The understanding is that when you are totally free, then much is possible.

This has been my observation: That people who are sexually repressed

become unintelligent. Only very, very sexually alive people are intelligent people. Now, the idea that sex is sin must have damaged intelligence—must have damaged it very badly. When you are really flowing, and your sexuality has no fight and conflict with you, when you cooperate with it, your mind will

function at its optimum. You will be intelligent, alert, alive.

The body has to be befriended, says Tantra.

Do you ever touch your own body sometimes? Do you ever feel your own

body, or do you remain as if you were encased in a dead thing? That's what is happening. People are almost frozen; they are carrying the body like a casket. It

is heavy, it obstructs, it does not help you to communicate with reality. If you allow the electricity of the body flow to move from the toe to the head, if you allow total freedom for its energy—the bioenergy—you will become a river, and

you will not feel the body at all. You will feel almost bodiless. Not fighting with

the body, you become bodiless. Fighting with the body, the body becomes a burden. And carrying your body as a burden you can never arrive to God.

The body has to become weightless, so that you almost start walking above

the earth—that is the Tantra way to walk. You are so weightless that there is no

gravitation, you can simply fly. But that comes out of great acceptance.

It is going to be difficult to accept your body. You condemn it, you always

find faults with it. You never appreciate, you never love it, and then you want a

miracle: That somebody will come and love your body. If you yourself cannot love it, then how are you going to find somebody else to love your body? If you

yourself cannot love it, nobody is going to love your body, because your vibe will keep people repelled.

You fall in love with a person who loves himself, never otherwise. The first

love has to be toward oneself—only from that center can other kinds of love arise. You don't love your body. You hide it in a thousand and one ways. You

hide your body's smell, you hide your body in clothes, you hide your body in ornamentation. You try to create some beauty that you continuously feel you are

missing, and in that very effort you become artificial.

Now think of a woman with lipstick on her lips … it is sheer ugliness. Lips

should be red out of aliveness, they should not be painted. They should be alive

out of love, they should be alive because you are alive. Now, just painting the lips … and you think that you are beautifying yourself. Only people who are very conscious of their ugliness go to beauty parlors, otherwise there is no need.

Do you ever come across a bird that is ugly? Do you ever come across

a deer that is ugly? It never happens. They don't go to any beauty parlor, and they don't

consult an expert. They simply accept themselves and they are beautiful in their

acceptance. In that very acceptance they shower beauty upon themselves.

The moment you accept yourself you become beautiful. When you are

delighted with your own body, you will delight others also. Many people will fall in love with you, because you yourself are in love with yourself. Now you

are angry with yourself. You know that you are ugly, you know that you are repulsive, horrible. This idea will repel people, this idea will not help them to fall in love with you; it will keep them away. Even if they were coming closer to

you, the moment they will feel your vibration, they will move away.

There is no need to chase anybody. The chasing arises only because we have

not been in love with ourselves. Otherwise people come. It becomes almost impossible for them not to fall in love with you if you are in love with yourself.

Why did so many people come to Buddha, and why did so many people

come to Jesus? These people were in love with themselves. They were in such

great love and they were so delighted with their being that it was natural for whosoever would pass to be pulled by them. Like a magnet they would pull.

They were so enchanted with their own being, how could you avoid that

enchantment? Just being there was such a great bliss.

Tantra teaches the first thing: Be loving toward your body, befriend your body, revere your body, respect your body, take care of your body—it is God's

gift. Treat it well, and it will reveal great mysteries to you. All growth depends

on how you are related to your body.

And then the second thing Tantra speaks about is the senses. Again the

religions are against the senses. They try to dull the senses and sensitivity. And

the senses are your doors of perception, the senses are the windows into reality.

What is your eye? What are your ears? What is your nose? Windows into reality,

windows into God. If you see rightly, you will see God everywhere. So eyes have not to be closed, eyes have to be opened rightly. Eyes have not to be destroyed. Ears have not to be destroyed because all these sounds are divine.

These birds are chanting ***mantras***. These trees are giving sermons in silence.

All sounds are His, and all forms are His. So if you don't have sensitivity in you,

how will you know God? And you have to go to a church, to a temple to find Him … and He is all over the place. In a man-made temple, in a man-made church you go to find God? Man seems to be so stupid. God is everywhere, alive

and kicking everywhere. But for that you need clean senses, purified senses.

So Tantra teaches that the senses are the doors of perception. They have been

dulled. You have to drop that dullness, your senses have to be cleansed. Your senses are like a mirror which has become dull because so much dust has gathered upon it. The dust has to be cleansed.

Look at the Tantra approach about everything. Others say: Dull your senses,

kill your taste! And Tantra says: Taste God in every taste. Others say:

Kill your

capacity to touch. And Tantra says: Flow totally into your touch, because whatsoever you touch is divine. It is a total reversal of the so-called religions. It is a radical revolution—from the very roots.

Touch, smell, taste, see, hear as totally as possible. You will have to learn the

language because the society has befooled you; it has made you forget.

Each child is born with beautiful senses. Watch a child. When he looks at something, he is completely absorbed. When he is playing with his toys, he is utterly absorbed. When he looks, he becomes just the eyes. Look at the eyes of a

child. When he hears, he becomes just the ears. When he eats something, he is

just there on the tongue. He becomes just the taste. See a child eating an apple.

With what gusto! With what great energy! With what delight! See a child

running after a butterfly in the garden … so absorbed that even if God were available, He would not run that way. Such a tremendous, meditative state—and

without any effort. See a child collecting seashells on the beach as if he were collecting diamonds. Everything is precious when the senses are alive.

Everything is clear when the senses are alive.

Later on in life, the same child will look at reality as if hidden behind a darkened glass. Much smoke and dust have gathered on the glass, and you are hidden behind it and you are looking. Because of this, everything looks dull and

dead. You look at the tree, and the tree looks dull because your ***eyes*** are dull.

You hear a song, but there is no appeal in it because your ears are dull. You can

hear a Buddha , and you will not be able to appreciate him, because your intelligence is dull.

Reclaim your forgotten language. Whenever you have time, be more in your

senses. Eating—don't just eat. Try to learn the forgotten language of taste again.

Touch the bread, feel the texture of it. Feel with open eyes, feel with closed eyes.

While chewing, chew it—you are chewing God. Remember it! It will be

disrespectful not to chew well, not to taste well. Let it be a prayer, and you will

start the rising of a new consciousness in you. You will learn the way of Tantra alchemy.

Touch people more. We have become very touchy about touch. If somebody

is talking to you and comes too close, you start moving backward. We protect our territory. We don't touch and we don't allow others to touch. We don't hold

hands, we don't hug. We don't enjoy each other's being.

Go to the tree, touch the tree. Touch the rock. Go to the river, let the river flow through your hands. Feel it! Swim, and feel the water again as the fish feels

it. Don't miss any opportunity to revive your senses. And there are a thousand and one opportunities the whole day. There is no need to have some separate time for it. The whole day is a training in sensitivity. Use all the opportunities.

Standing under your shower, use the opportunity—feel the touch of the water falling on you. Lie down on the ground, naked, feel the earth. Lie down on the

beach, feel the sand. Listen to the sounds of the sand, listen to the sounds of the

sea. Use every opportunity—only then will you be able to learn the

language of

the senses again. And Tantra can be understood only when your body is alive and your senses feel.

Free your senses from habits. Habits are one of the root causes of dullness.

Find out new ways of doing things. Invent new ways of loving. People are very

much afraid. People have fixed habits. Even while making love they always make it in the same position—the “missionary posture.” Find out new ways of feeling.

Each experience has to be created with great sensitivity. When you make

love to a woman or a man, make it a great celebration. And each time bring some new creativity into it. Sometimes have a dance before you make love.

Sometimes pray before you make love. Sometimes go running into the forest, then make love. Sometimes go swimming and then make love. Then each love

experience will create more and more sensitivity in you, and love will never become dull and boring.

Find out new ways to explore the other. Don’t get fixed in routines. All routines are anti-life. Routines are in the service of death. And you can always

invent—there is no limit to inventions. Sometimes a small change, and you will

be tremendously benefited. You always eat at the table. Sometimes just go on

the lawn, sit on the lawn and eat there. And you will be tremendously surprised

—it is a totally different experience. The smell of the freshly cut grass, the birds hopping around and singing, and the fresh air, and the sun rays, and the feel of

the wet grass underneath. It cannot be the same experience as when

you sit on a

chair and eat at your table. It is a totally different experience. All the ingredients are different.

Try sometimes just eating naked, and you will be surprised. Just a small change—nothing much, you are sitting naked—but you will have a totally

different experience, because something new has been added to it. If you eat with a spoon and fork, eat sometimes with bare hands, and you will have a different experience. Your touch will bring some new warmth to the food. A spoon is a dead thing. When you eat with a spoon or a fork, you are far away.

That same fear of touching anything—even food cannot be touched. You will miss the texture, the touch, the feel of it. The food has as much feel as it has taste.

Many experiments have been done in the West on the fact that when we are

enjoying anything, there are many things we are not aware of which contribute

to the experience. For example, just close your eyes and close your nose and then eat an onion. Tell somebody to give it to you when you don't know what he

is giving—whether he is giving you an onion or an apple. And it will be difficult

for you to make out the difference if the nose is completely closed and the eyes

are closed, blindfolded. It will be impossible for you to decide whether it is an

onion or an apple, because the taste is not only the taste; fifty percent of it comes from the nose. And much comes from the eyes. It is not just taste; all the senses

contribute. When you eat with your hands, your touch is contributing. It will be

more tasty. It will be more human, more natural.

Find out new ways in everything.

Tantra says: If you can go on finding new ways every day, your life will remain a thrill, an adventure. You will never be bored, and a bored person is an

irreligious person. You will always be curious to know, you will always be on the verge of seeking the unknown and the unfamiliar. Your eyes will remain clear and your senses will remain clear, because when you are always on the verge of seeking, exploring, finding, searching, you cannot become dull, you

cannot become stupid.

Psychologists say that by the age of seven, stupidity starts. It starts near about

the age of four, but by the seventh year it is very, very apparent. Children start

becoming stupid by the age of seven. In fact, the child learns fifty percent of all

the learnings of his whole life by the time he is seven. If he will live until seventy, then in the remaining sixty-three years, he will learn only fifty percent

—fifty percent he has already learned. What happens? He becomes dull, he stops

learning. If you think in terms of intelligence, by the age of seven a child starts

becoming old. Physically he will become old later on—from the age of thirty-five he will start declining—but mentally he is already on the decline.

You will be surprised to know that your mental age, the average mental age,

is twelve years. People don't grow beyond that, they are stuck there. That's why

you see so much childishness in the world. Just insult a person who is sixty years

of age, and within seconds he is just a twelve-year-old child. And he is

behaving

in such a way that you will not be able to believe that such a grown-up person

could be so childish.

People are always ready to fall back. Their mental age is just skin-deep, hidden behind. Just scratch a little, and their mental age comes out. Their physical age is not of much importance. People die childish; they never grow.

Tantra says: Learn new ways of doing things, and free yourself of habits as

much as possible. And Tantra says: Don't be imitative, otherwise your senses will become dull. Don't imitate. Find out ways of doing things in your own way.

Have your signature on everything that you do.

I have heard:

Mulla Nasruddin has a very horny parrot. The parrot was continuously

saying foul things, particularly whenever there was a guest, and Mulla

was very worried. It was getting terrible. Finally somebody suggested to

him that he take it to the vet.

So he takes the parrot to a vet. The vet examines the parrot

extensively and says, "Well, Nasruddin, you have a horny parrot. I have a

sweet, young, female bird. For fifteen rupees your bird can go in the cage

with my bird."

Mulla's parrot is in the cage listening. And Mulla says, "God, I don't know … fifteen rupees?"

The parrot says, "Come on, come on, Nasruddin. What the hell?"

Finally the Mulla says, “All right,” and gives the vet the fifteen rupees.

The vet takes the bird, puts him in the cage with the female bird, and

closes the curtain. The two men go and sit down. There is a moment of

silence, and then suddenly, “Qua! Qua! Qua!” Feathers come flying over

the top of the curtain.

The vet says, “Holy gee!” runs over, opens the curtain. The male has

got the female bird down on the bottom of the cage with one claw, with

the other claw he is pulling out all her feathers and shouting in delight,

“For fifteen rupees I want you naked, naked!”

Even a parrot can learn human ways, can become imitative, can become

neurotic. To be imitative is to be neurotic. The only way to be sane in the world

is to be individual, authentically individual. Be your own being.

So the first thing that Tantra says is: The body has to be purified of repressions.

Second, the senses have to be made alive again.

Third, the mind has to drop neurotic thinking, obsessive thinking, and has to

learn ways of silence.

Whenever it is possible, relax. Whenever it is possible, put the mind aside.

Now you will say, “It is easy to say, but how to put the mind aside? It goes on

and on.” There is a way.

Tantra says: Watch those three awarenesses. Awareness one: Let the mind

run, let the mind be filled with thoughts; you simply watch, detached. There is

no need to be worried about it—just watch. Just be the observer, and by and by

you will see that silent gaps have started coming to you. Then, awareness two:

When you have become aware that gaps have started coming, then become

aware of the watcher. Now watch the watcher and then new gaps will start coming. The watcher will start disappearing, just like the thoughts. One day, the

thinker also starts disappearing. Then real silence arises. With the third awareness, both object and subject are gone; you have entered into the beyond.

When these three things are attained: Body purified of repressions, senses freed from dullness, mind liberated from obsessive thinking, a vision arises in you free from all illusion—that is the Tantra vision.

I don't like myself, especially my body!

You have a certain idea about how the body should be, and if you have some idea you will be in misery. The body is as it should be. If you have some idea

you will be in misery, so drop that idea.

This is the body that you have got; this is the body that God has given to you.

Use it … enjoy it! And if you start loving it, you will find it is changing, because if a person loves his body he starts taking care, and care implies everything.

Then you don't stuff it with unnecessary food, because you care. Then you don't

starve it, because you care. You listen to its demands, you listen to its hints—

what it wants, when it wants.

When you care, when you love, you become attuned to the body, and the

body automatically becomes okay.

If you don't like the body, ***that*** will create the problem, because then by and by you will become indifferent to the body, negligent of the body, because who

cares about the enemy? You will not look at it; you will avoid it. You will stop

listening to its messages, and then you will hate it more.

And ***you*** are creating the whole problem. The body never creates any problem; it is the mind that creates problems. Now, this is an idea of the mind.

No animal suffers from any idea about the body, no animal … not even the hippopotamus! ***Nobody*** suffers—they are perfectly happy because no mind is there to create an idea; otherwise the hippopotamus will think, "Why am I like

this?" There is no problem in it.

Just drop the ideal. Love your body—this is your body, this is a gift from God. You have to enjoy it and you have to take care of it. When you take care,

you exercise, you eat, you sleep. You take every care because this is your instrument, just like your car that you clean, that you listen to, to every hum—to

know whether something is going wrong—mm? You take care even if a scratch

comes on the body. Just take care of the body and it will be perfectly beautiful—

it is! It is such a beautiful mechanism, and so complex, and yet working so efficiently that for seventy years it goes on functioning. Whether you are asleep

or awake, aware or unaware, it goes on functioning, and the functioning is so silent. Even without your caring it goes on

functioning; it goes on doing service

to you. One should be grateful to the body.

Just change your attitude and you will see that within six months your body

has changed its form. It is almost like when you fall in love with a woman and

you see: She immediately becomes beautiful. She may not have cared about her

body up to this moment but when a man falls in love with her, she starts taking

care. She stands before the mirror for hours … because somebody loves her! The

same happens: You love your body and you will see that your body has started

changing. It is loved, it is taken care of, it is needed. It is a very delicate mechanism—people use it very crudely, violently. Just change your attitude and

see!

I am so terribly ugly and I have suffered much because of that. What should I

do?

Ugliness has nothing to do with your body. Neither has beauty much to do with

the body. The beauty or the ugliness of the body is very superficial; the real thing comes from within. If you can become beautiful within, you will become

luminous. It has happened many times: Even an ugly person, when he becomes

meditative, starts looking beautiful.

This I have watched continuously, year in and year out. When people come

here they have totally different faces. When they start meditating, when they start dancing, when they start singing, their faces relax. Their tensions drop.

Their misery, which had become part of their face, slowly, slowly wears off.

They become relaxed like children. Their faces start gleaming with a new inner

joy, they become luminous.

Physical beauty and ugliness is not very important. The real thing is the inner. I can teach you how to be beautiful from within, and that is real beauty.

Once it is there, your physical form won't matter much. Your eyes will start shining with joy; your face will have a gleam, a glory. The form will become immaterial. When something starts flowing from within you, some grace, then the outer form is just put aside. Comparatively it loses all significance: Don't be

worried about it.

Meditate, love, dance, sing, celebrate, and the ugliness will disappear. Bring

something higher into yourself, and the lower will be forgotten, because it is all

comparative, it is all relative. If you can bring something higher into yourself. It is as if there is a small candle burning in the room: Bring a bigger light into the

room and the small candle simply loses all significance.

Bring the beauty of the within, which is easier. With the other beauty I cannot help much; I am not a plastic surgeon. You can find some plastic surgeon

who can help you, but that will not help in any way. You may have a little longer

nose, better shaped, but that will not help anything much. If you remain the same

inside, your outer beauty will simply show your inner ugliness; it will

become a

contrast.

Bring some inner beauty.

Denise felt very self-conscious about her face. “I’m ugly,” she said to herself as she looked into the mirror. “My nose is crooked, my chin is weak, my ears stick out, and I have bags under my eyes.”

In desperation she went to a plastic surgeon and had a face-lift. Her chin was strengthened, her nose remodeled, her ears adjusted, and the bags under her eyes removed. After months of suffering, the ordeal was

finally over. She was now able to entertain friends, but she still sulked about herself.

One day her friend Joan looked at her in amazement. “I don’t know why you look so sad. You now have the face of a movie star.”

“I know,” sobbed Denise. “But now my new face doesn’t go along with my old body.”

A very ugly girl was sitting at the beach, when the waves washed a bottle

at her feet. She opened it—and out blew a huge genie in a billow of smoke.

“I have been a prisoner in this bottle for five thousand years,” cried the genie, “and now you have freed me. As a reward, I will fulfill any wish you make.”

Ecstatic, the ugly girl announced, “I want a figure like Sophia Loren, a face like Elizabeth Taylor, and legs like Ginger Rogers.”

The genie looked her over carefully, then sighed. “Baby, just put me

back in the bottle.”

It seems so unfortunate that existence had to give women this thing called

menstruation every month. It’s one of those things you know is coming, and

you know all the emotions and crazy things that follow with it. And yet it is the

most difficult thing to be able to watch and not be identified with—at least for

me. Funnily enough, even the men seem to get involved and identified with it

when we are in it. How can we watch something that is such an intrinsic part

of our biology?

The art of watchfulness is the same whether you are watching something outside

of you or you are watching something in your own biology—it is also outside of

you.

I know it is difficult, because you are more identified with it; it is so close.

But the problem is not watchfulness, the problem is identification. That

identification should be broken.

When you feel that your menstruation is coming, try to watch, try to see what

it is bringing along with it—anger, depression, hate, a tendency to fight, a desire

to throw tantrums. Just watch—and not only watch but say to the

man you love,

“This is going to come within me. I will try my best to be aware, but if I get identified you need not get involved in it, you can simply watch. You are far away and outside of it.”

And the man can know that a woman in menstruation is in difficulty. She needs your compassion.

And the same should be done by the woman, because you may not know, but

man also has his period every month. Because it has no physical expression, for centuries nobody has been aware that man also goes through the same cycle. He

has to, because he and she are parts of one whole. A man also, for four or five

days each month, goes into a dark hole. ***You*** can at least throw the whole responsibility on your menstruation. He cannot even do that because his

menstruation is only emotional. He passes through the same emotions that you pass through. And because there was no physical expression of it, nobody ever

thought about it. But now it is an established fact that every month he passes through the same situation as you. So he is not superior in that way, and you are

not unfortunate in comparison to him.

The difficulty arises that when you love a man and you live with him long enough, slowly, slowly your body rhythms become very, very harmonious. So

when you have your menstruation, he also has his menstruation. That creates the

real trouble—both of you are in a dark hole, both are depressed, both are sad, both are in despair. And you throw the responsibility on each other.

So the man has to find out when he has his period. And the way to find out is

to just write down in your diary, every day, how it is. And you will find a block

of five days when you were continuously in depression, in a bad mood, ready to

fight. Watching for two to three months—noting in your diary—you will come

to an absolute conclusion: These are the five days. Make your woman aware:

“These are ***my*** five days.”

If they are different from your woman’s, it is good, fortunate, because the trouble will be only half. So, the man can watch when the woman throws

tantrums and does all kinds of stupid things. He need not participate, he need not

answer, he need not react. He should play cool and give the woman a chance to

see that he is playing cool, which means, “I should be aware.”

But if these periods coincide, then there is a real calamity. But then, too, you

both can be aware. You can see that he is also suffering from his menstrual period and it is not good to throw anything more upon the poor fellow, and he

can understand that you are suffering and “It is good to keep my load on myself.”

Just be watchful.

Soon there will be a possibility … It was really the religions of the world

who have been preventing it; otherwise, the menstrual period can disappear—

and from women more easily than from men. If you are on the pill, perhaps it may disappear. To many women the pill is a perfect thing—the period

disappears. So there is no harm; be on the pill. And just a few days ago I heard

they have discovered a pill for the man too, so he can also take his pill.

But that will only change your biological situation. What is more important is

to be aware. If you can be aware of the situation and not get identified, that will

be far more significant.

But the pill will take away your physical pain. And I am perfectly in favor of

that. There is no need to suffer any physical pain unnecessarily—if it can be alleviated. So find a pill and forget about the physical, the biological suffering.

… And awareness you can practice in a thousand other ways. There is no need to

suffer bodily, physical pain unnecessarily. Perhaps the pill can ease your period.

Certainly it can stop the possibility of your getting pregnant—which is a blessing, because the world does not need any more population.

But meanwhile, try awareness.

When I have my period I always go mad. Last time I smashed some things in

the house. Why do I always feel so destructive during my period?

To feel wild is not bad, but to break anything is not good. Whenever you feel wild, dance a wild dance—but never destroy anything. It may not be a problem

—you can destroy a pot—but the very idea of destruction is bad. It gives you a

destructive attitude toward life. And the pot is just an excuse. You would really

like to destroy more valuable things—even valuable relationships, people … But

you cannot destroy that much, you cannot bear it, so you break a poor pot—and

he has not done anything!

For many women the days of the period are a little destructive, and the reason is very biological. You have to understand and become a little alert and

aware so that you can rise a little higher than your biology; otherwise you are in

the grip of it.

If you are pregnant, the period stops because the same energy that has been

released in the period starts being creative: It creates the child. When you are not pregnant, every month the energy accumulates and if it cannot be creative then it

becomes destructive. So when a woman is having her period, for those four or five days she has a very destructive attitude, because she does not know what to

do with the energy. And the energy vibrates, it haunts the innermost core of your

being, and you cannot give any creativity to it.

All creative energy can become destructive and all destructive energy could

have become creative. For example, Hitler. He wanted to be a painter in the very

beginning, but he was not allowed. He could not manage to pass the examination

and enter into the art school. The man who could have been a painter became one of the most destructive men in the world. With the same energy he may have

become a Picasso. And one thing is certain—he had energy. The same

energy could have been infinitely creative.

Ordinarily, women are not destructive. In the past they were never

destructive because they were continuously pregnant. One child is born, then they are pregnant again. Another child is born, and again they are pregnant. For

their whole life they used their energy.

Now, for the first time in the world a new danger is arising, and that is the destructiveness of women. Because now there is no need for them to be pregnant

continuously. In fact, pregnancy is almost out of date. But the energy is there.

I see a deep connection between birth control methods and the Women's

Liberation movement. Women are becoming destructive and they are destroying

family life, their relationships. They may be trying to rationalize it in many ways, but they are trying to be liberated from the slavery. In fact it is a destructive phase. They have the energy and don't know what to do with it. The

birth control methods have stopped their creative channelization. Now if some channels are not opened to them, they will become very destructive.

In the West the family life is almost gone. There is continual conflict, continual fighting, quarrelling and being nasty to each other. And the reason is—

and nobody understands what the reason is—a biological problem.

So whenever you feel that the period is coming, be more alert, and before it

starts, do wild dancing.

You can go beyond nature because you have a higher nature also. One can go

beyond biology, and one has to, otherwise one is a slave to hormones!

So whenever you feel destructive, start dancing.

What I am saying is that dancing will absorb your energy. You are doing the

opposite. You say you like to rest and not do anything during these days, but do

something—anything, go for a long walk—because the energy needs release.

Once you catch the point, once you know that the dance relaxes you completely,

those four days of your period will become the most beautiful because you will

never have so much energy as then.

Can you say something about women's menopause?

In each person's life the times of change come, and one of the greatest things to

remember is that when you change a certain pattern of life, you have to change

naturally. It is not in your hands.

Biology makes you capable of sex at the age of thirteen or fourteen—it is not

your doing. At a certain age, as you are coming closer to forty or forty-two, biology's purpose is finished. All those hormones that have been propelling you

are disappearing. To accept this change is very difficult; you suddenly start thinking as if you are no longer beautiful, that you need a face-lift.

I have heard about a woman who was saying to the plastic surgeon, "I

need a face-lift."

The surgeon looked at her and said, "There is nothing wrong, it is just

age, don't be worried about it. Why unnecessarily go to the trouble?"

But

the woman was insistent, so the doctor said, “Okay. But it will cost you

five thousand dollars.”

The woman said, “That much money I don’t have. Can’t you suggest

something cheaper?”

The doctor said, “Yes. You can purchase a veil.”

It is one of the Western problems. In the East no woman is worried, things are accepted as they come. Acceptance has been the basic foundation of Eastern

life. The West is continuously imposing on nature, demanding how things should be. Nobody wants to become old. So when the time of transition from one stage of life comes, a very strange phenomenon happens: Just as a candle comes to the very end, and there are only a few seconds and it will be gone, at

the last moment the candle suddenly becomes bigger with all its power. Nobody

wants to go.

It is a fact well-known to medical science that at the time of death people suddenly become completely healthy. All their diseases disappear. This is the last effort of their life—to resist death. The people who are related to them feel

very happy that suddenly all diseases have disappeared, the person has become

calm and quiet; but they don’t know that it signifies death. The diseases have disappeared because their function is fulfilled, they have killed the man. Now, it

is the last spurt of life.

The same happens with every biological change in life. When sex is

becoming irrelevant, you start thinking of sex more than ever, and suddenly, a great spurt! Because so much sexuality is suddenly overwhelming the mind, the

mind can only understand logically, rationally one thing—from where is this sexuality coming?—it must be coming from the repressed unconscious. That is

what Sigmund Freud and his followers have been teaching to the whole world.

They are right on many points. They are wrong on many points, particularly about the transition when you are no longer young and the hormones in you are

going to disappear, and the interest in sex is going to die. Before dying it will explode with its full force, and if you go to a psychoanalyst, he will say that you

are sexually repressed.

I cannot say that, because I know that this sudden overwhelming sexuality will be gone by itself, you don't have to do anything. It is the signal that life is passing through a change. Now, life will be more calm and more quiet. You are

really entering into a better state.

Sex is a little childish. As you become more and more mature, sex loses its

grip over you. And it is a good sign. It is something to be happy about. It is not a problem to be solved, it is something to celebrate.

In the East no woman ever feels troubled by the transition from youth to old

age. In fact she feels immensely happy that now that old demon is gone and life

can be more peaceful. But the West has been living under many illusions. One is the illusion that there is only one life—that creates immense trouble. If there is

only one life, and sex is disappearing, you are finished. Now there is no more opportunity; there will not be any more excitement in life. Nobody is going to say, "You are beautiful and I love you and I will love you forever."

So first, the illusion of one life creates a problem. Second, the

psychoanalysts

and other therapists have created another illusion—that sex is almost

synonymous to life. The more sexual you are, the more alive you are. So when

sex starts disappearing one starts feeling like a used cartridge. Now there is no

point in living; life ends with sex ending. And then people try all kinds of bizarre things—face-lifts, plastic surgery, false breasts … It is stupid, simply stupid.

People start trying wigs. They start trying dresses which are sexually provoking.

Almost all Western women are starving—they call it dieting—because the

idea in the West is that a woman is beautiful if she is not fat. Nature has some

other idea. The woman has to be a little fat, because the woman, for nature, is a

mother. A mother needs extra fat for the child, because when the child is in her

womb he will need food, and when the child is in the womb the mother starts feeling nausea, she cannot eat, she starts throwing up. She needs emergency fat

in her body so she can feed the child, because the child needs food; he is growing fast. Science says that in the nine months in the mother's womb, a child

grows faster than he will ever grow again in his seventy years of life. So fast …

in nine months he passes through almost the whole evolution of man, from the

fish—all the stages. His requirements have to be fulfilled by the mother, and she

cannot eat. You can imagine, it is troublesome to have a child in your

belly. I don't think any man would be ready to be pregnant. He would commit suicide without any doubt! He would jump from a fifty-story building—"Pregnant? I am

finished." Just think of the idea that you have a child in your belly, and you will

go crazy. But how to get rid of it? The mother goes through immense suffering,

great sacrifice.

Hence, in the East, we have not created the idea of a skinny woman. Of course the skinny woman looks more sexually attractive, younger. The fat

woman looks less sexually interesting, because she loses proportions. Her waist

is no longer very small. Her body has gathered so much fat that nobody will feel

attracted to her. She does not have the necessary attraction for the human mind.

Just the other day somebody brought me a book of pictures taken by a

famous photographer, and just on the front page is a famous film actress. In the

East she cannot be conceived of as very beautiful; she must be dieting, and dieting is nothing but the rich man's idea of starvation. Poor people starve by themselves; rich people starve in a costly way, under professional guidance.

The fear is that you will not be attractive, that you will not be looked at by

people anymore. You will pass through the street and nobody will look back:

"Who is going by?" To have attention is a great need for mankind, and

particularly for women. Attention is nourishment. A woman suffers immensely

when nobody pays attention to her. She has nothing else to attract

people with,

she has only her body. Man has not allowed her to develop other dimensions, whereby she can become a famous painter or a dancer or a singer or a learned professor. Man has cut all the other dimensions from a woman's life through which she could be attractive and people would pay respect to her even while she becomes old.

I have to remind you of the meaning of "respect." It means looking back.

When somebody passes by, "re-spect." It has nothing to do with honor. It has something to do with the fact that you are suddenly aware that a beautiful thing

has passed.

Woman is left by man with only the body—so she is much concerned with

the body. That creates clinging, possessiveness, fear that if the person who loves

her leaves, perhaps she will not find another. Without attention she starts feeling

almost dead; what is the use of life if nobody pays attention to you? She does not

have an intrinsic life of her own. Man has taught her that her life depends on others' opinions about her.

You see that all over the world beauty competitions are arranged only for women—and women do not even revolt against the idea. Why not for men? Just

as you choose a Mrs. or Miss Universe, choose a Mr. Universe. Nobody bothers

about the man's body. He can grow fat, he can become Winston Churchill; he still attracts attention because he has power. Ugly, as fat as you can conceive, his whole face hanging— ***he*** needs a face-lift! But he will not bother. There is no need. He can have power, he can be the prime minister, he can be this and he can

be that.

Man has managed over the centuries to have all the other dimensions of

attracting people. And he has left only one dimension to woman—her body. He

has made woman just a vegetable—and naturally the vegetable starts being

worried if there are no customers! It is not a coincidence that in the most sexually perverted country, France, people say when they are in love with a woman, “I want to eat you.” Are these people cannibals? Is the woman a

vegetable, or what? “I want to eat you” shows a great respect for the woman!

When nobody says to her, “I want to eat you,” she thinks, “I am now finished.

Life has come to an end.”

What you have to learn is first, a deep acceptance of all the changes that nature brings you. Youth has its own beauty, old age has its own beauty too. It

may not be sexual, but if a man has lived silently, peacefully, meditatively, then

old age will have a grandeur of its own. Just as the snow-covered peaks look beautiful, the white hairs of old age also have their own beauty. Not only beauty,

but wisdom too, which no young man can claim, because all his behavior is stupid. He is running after this woman, running after that woman … The old man has stopped all this running business. He has settled in himself; he is no longer dependent on anybody else. The old woman should follow the same way.

There should be no difference between men and women.

Love happens only when you are beyond biological slavery. The biological

relationship is so ugly that for centuries people have decided to make love in darkness, without light, so they don’t see what they are doing.

When life is going through a biological change, it is not only to be accepted,

it has to be rejoiced in that you have passed through all that stupidity, that now

you are free from biological bondage. It is only a question of conditioning.

One has to accept life. But your unconsciousness does not allow you to

accept life as it is—you want something else.

It is perfectly good when sex disappears. You will be more capable of being

alone. You will be more capable of being blissful, without any misery, because

the whole game of sex is nothing but a long misery—fighting, hate, jealousy, envy. It is not a peaceful life. And it is peace, silence, blissfulness, aloneness, freedom, which give you the real taste of what life is.

* * *

Just today I was informed that billions of dollars are spent in America on plastic

surgery. Almost half a million people every year are going through plastic surgery. In the beginning the age group that used to go through plastic surgery

was when a woman—and it was confined only to women—when a woman

started feeling old. She used to go through plastic surgery to remain a little younger, attractive for a few days more.

But a recent development is that the major part of the people who are going

in for plastic surgery in America are men, not women, because now ***they*** want to be younger a little longer. Deep down they will become older, but their skin will

show the tightness of a young man. And the most surprising thing in

the report

was that even a twenty-three-year-old boy has gone through plastic surgery to look younger. America is certainly the land of lunatics. Now if a twenty-three-year-old boy thinks that he needs to look younger …

It is so ugly to go against nature. It is so beautiful to be in tune with nature

and whatever gifts it brings: childhood or youth or old age. If your acceptance and your welcoming heart are ready, everything that nature brings has a beauty

of its own.

And according to my understanding—and the whole of the Eastern seers are

behind me in support—man becomes really beautiful and graceful at the highest

point of his age, when all foolishness of youth has gone; when all ignorance of

childhood has disappeared; when one has transcended the whole world of

mundane experiences and has reached to a point where one can be a witness on

the hills—while the world is moving down in the dark dismal valleys, blindly groping.

The idea of remaining continuously young is also ugly. The whole world

should be made aware that by forcing yourself to be young, you simply become

more tense. You will never become relaxed.

And if plastic surgery is going to succeed, as it becomes a bigger and bigger

profession in the world, then you will find a strange thing happening: Everybody

will start looking alike. Everybody will have the same size nose which is decided

by computers; everybody has the same kind of face, the same cut. It will not be a

beautiful world; it will lose all its variety, it will lose all its beautiful differences.

People will become almost like machines, all alike, coming from the

assembly line, Ford cars, one by one. They say every minute one car comes out

of the Ford factory, similar to another following it—in one hour, sixty cars.

Twenty-four hours a day it goes on; the shifts of workers go on changing, but the

assembly line goes on producing the same cars.

Do you want humanity also to be streamlined, assembled in a factory, exactly

like everybody else, so that wherever you go you meet Sophia Loren? It would

be very boring.

Everybody wants to live long, but no one wants to be old. Why?—because of

the next stage. Nobody is really afraid of old age, but after old age is death and

nothing else. So everybody would like to live as long as possible, but never to become old, because to become old means you have entered into the area of death. Deep down the fear of becoming old is a fear of death, and only those who don't know how to live are afraid of death.

One aphorism says, "Youth is a malady of which one becomes cured a little

every day." Old age is the cure! You have passed through the whole fire test of

life, and you have come to the point where you can be utterly detached, aloof, indifferent.

But the West has never understood the beauty of old age. I can understand,

but I cannot agree. In the West the idea is: The trouble with life is that there are so many beautiful women—and so little time! That's why nobody wants to

become old, just to stretch the time a little more. But I say unto you: The trouble

would be even worse if there was so much time and so few women. As it is, it is

a perfect world.

12

the mind

In essence, what does it mean to be male or female?

To be male or to be female is more a question of psychology than of physiology.

One may be a male physiologically and may not be a male psychologically, and

vice versa. There are aggressive women—and unfortunately they are growing in

the world—very aggressive women. The whole Women's Liberation movement

is rooted in these aggressive women's minds. When a woman is aggressive she

is not womanly.

Joan of Arc is not a woman and Jesus Christ is a woman. Joan of Arc

psychologically is a man; basically her approach is that of aggression. Jesus Christ is not aggressive at all. He says: "If somebody hits you on

one cheek, turn

the other. Give him the other cheek, too." That is psychological non-

aggressiveness. Jesus says: "Resist not evil." Even evil has not to be resisted!

Non-resistance is the essence of feminine grace.

Science is male, religion is female. Science is an effort to conquer nature; religion is a let-go, dissolving oneself into nature. The woman knows how to

melt, how to become one. And each seeker of truth has to know how to dissolve into nature, how to become one with nature, how to go with the flow, without resisting, without fighting. As you become more and more meditative, your

energies become non-aggressive. Your violence disappears; love arises. You are

no longer interested in dominating; instead, you become more and more

intrigued with the art of surrendering. That's what makes a feminine psychology

female.

To understand feminine psychology is to understand the psychology of

religiousness. The effort has not yet been made, and whatsoever exists in the name of psychology is male psychology. That's why they go on studying rats, and through rats they go on concluding about man.

If you want to study the feminine psychology, then the best examples will be

the mystics—the purest examples will be the mystics. Then you will have to learn about Basho, Rinzai, Buddha, Jesus, Lao Tzu. You will have to learn about

these people, because only through their understanding will you be able to understand the peak, the highest crescendo of feminine expression.

What is the difference between the female mind and the male mind?

Modern research has come to a very significant fact, one of the most significant

achieved in this century, and that is that you don't have one mind, you have two

minds. Your brain is divided into two hemispheres: the right hemisphere and the

left hemisphere. The right hemisphere is joined with the left hand, and the left hemisphere is joined with the right hand—crosswise.

The right hemisphere is intuitive, illogical, irrational, poetic, platonic,

imaginative, romantic, mythical, religious; and the left hemisphere is logical, rational, mathematical, Aristotelian, scientific, calculative.

These two hemispheres are constantly in conflict. The basic politics of the world is within you, the greatest politics of the world is within you. You may not

be aware of it, but once you become aware, the real thing to be done is somewhere between these two minds.

The left hand is concerned with the right hemisphere—intuition, imagination,

myth, poetry, religion—and the left hand is very much condemned. The society is of those who are right-handed—right-handed means left hemisphere. Ten

percent of children are born left-handed but they are forced to be right-handed.

Children who are born left-handed are basically irrational, intuitive, non-

mathematical, non-Euclidean … they are dangerous for society so it forces them

in every way to become right-handed. It is not just a question of hands, it is a question of inner politics: The left-handed child functions through the right hemisphere—that society cannot allow, it is dangerous, so he has to be stopped

before things go too far.

It is suspected that in the beginning the proportion must have been fifty-fifty

—left-handed children fifty percent and right-handed children fifty percent—but

the right-handed party has ruled so long that by and by the proportion has fallen

to ten percent and ninety percent. Even amongst you here many will be left-handed but you may not be aware of it. You may write with the right hand and

do your work with the right hand but in your childhood you may have been forced to be right-handed. This is a trick because once you become right-handed

your left hemisphere starts functioning. The left hemisphere is reason; the right

hemisphere is beyond reason, its functioning is not mathematical. It functions in

flashes, it is intuitive, very graceful—but irrational.

The left-handed minority is the most oppressed minority in the world, even more than people of color, even more than the poor people. If you understand this division, you will understand many things. With the bourgeoisie and the proletariat the proletariat is always functioning through the right hemisphere of

the brain: The poor people are more intuitive. Go to the primitive people, they are more intuitive. The poorer the person, the less intellectual—and that may be

the cause of his being poor. Because he is less intellectual he cannot compete in

the world of reason. He is less articulate as far as language is concerned, reason

is concerned, calculation is concerned—he is almost a fool. That may be the cause of his being poor. The rich person is functioning through the left hemisphere; he is more calculative, arithmetical in everything, cunning, clever, logical—and he plans. That may be the reason why he is rich.

The same applies to men and women. Women are right-hemisphere people,

men are left-hemisphered. Men have ruled women for centuries. Now a few

women are revolting but the amazing thing is that these are the same type of women. In fact they are just like men—rational, argumentative, Aristotelian. It is

possible that one day, just as the communist revolution has succeeded in Russia

and China, somewhere, maybe in America, women can succeed and overthrow

men. But by the time the women succeed, the women will no longer be women,

they will have become left-hemisphered. Because to fight, one has to be

calculative, and to fight with men you have to be like men: aggressive. That very

aggressiveness is shown all over the world in Women's Liberation.

Women who have become part of the Liberation movement are very

aggressive, they are losing all grace, all that comes out of intuition. Because if you have to fight with men you have to learn the same trick; if you have to fight

with men, you have to fight with the same techniques. Fighting with anybody is

very dangerous because you become like your enemy. That is one of the greatest

problems of humanity. Once you fight with somebody, by and by you have to use the same technique and the same way. Then the enemy may be defeated but

by the time he is defeated you have become your own enemy. Just superficial things change, deep down the same conflict remains.

The conflict is in man. Unless it is resolved there, it cannot be resolved

anywhere else. The politics is within you; it is between the two parts of the mind.

A very small bridge exists. If that bridge is broken through some accident, through some physiological defect or something else, the person becomes split,

the person becomes two persons—and the phenomenon of schizophrenia or split

personality happens. If the bridge is broken—and the bridge is very fragile—

then you become two, you behave like two persons. In the morning you are very

loving, very beautiful; in the evening you are very angry, absolutely different.

You don't remember your morning … how can you remember? Another mind

was functioning—and the person becomes two persons. If this bridge is

strengthened so much that the two minds disappear as two and become one, then

integration, then crystallization, arises. What George Gurdjieff used to call the

"crystallization of being" is nothing but these two minds becoming one, the meeting of the male and the female within, the meeting of ***yin*** and ***yang***, the meeting of the left and right, the meeting of logic and illogic, the meeting of

Aristotle and Plato.

If you can understand this basic bifurcation then you can understand all the

conflict that goes on around and inside you.

The female mind has a grace, the male mind has efficiency. And of course, in

the long run, if there is a constant fight, the grace is bound to be

defeated—the

efficient mind will win, because the world understands the language of

mathematics, not of love. But the moment your efficiency wins over your grace,

you have lost something tremendously valuable: You have lost contact with your

own being. You may become very efficient, but you will be no longer a real person. You will become a machine, a robotlike thing.

Because of this there is constant conflict between man and woman. They

cannot remain separate, they have to get into a relationship again and again—but

they cannot remain together either. The fight is not outside, the fight is within you. And this is my understanding: Unless you have resolved your inner fight between the right and the left hemispheres, you will never be able to be peacefully in love—never—because the inner fight will be reflected outside. If you are fighting inside and you are identified with the left hemisphere, the reason hemisphere, and you are continuously trying to overpower the right

hemisphere, you will try to do the same with the woman you fall in love with. If

the woman is continuously fighting her own reason inside, she will continuously

fight the man she loves.

All relationships—almost all, the exceptions are negligible, can be left out of

account—are ugly. In the beginning they are beautiful; in the beginning you don't show the reality; in the beginning you pretend. Once the relationship settles and you relax, your inner conflict bubbles up and starts being mirrored in

your relationship. Then come fights, then come a thousand and one ways of nagging each other, destroying each other. Hence the

attraction for

homosexuality. Because at least a man in love with a man is not that much in conflict. The love relationship may not be very satisfying, may not lead to tremendous bliss and orgasmic moments, but at least it is not so ugly as the relationship between a man and a woman. Women become lesbians whenever

the conflict becomes too much, because at least the love relationship between two women is not so deep in conflict. The same meets the same; they can

understand each other. Yes, understanding is possible, but the attraction is lost, the polarity is lost—it is at a very great cost. Understanding is possible, but the

whole tension, the challenge, is lost. If you choose challenge, then comes conflict, because the real problem is somewhere within you. Unless you have settled, come to a deep harmony between your female and male mind, you will

not be able to love.

This is the whole difficulty of the modern mind: All relationships are

becoming by and by casual. People are afraid of any sort of commitment,

because they have come to know at least one thing out of bitter experience—

whenever you become related too much, the reality erupts, and your inner

conflict starts being reflected by the other and then life becomes ugly, horrible,

intolerable.

If you are outside of it, it may look like a beautiful oasis in the desert but as

you come close the oasis starts drying and disappearing. Once you are caught in

it, it is an imprisonment, but remember, the imprisonment doesn't come from the

other, it comes from within you.

If the left-hemisphere brain goes on dominating you, you will live a very successful life—so successful that by the time you are forty you will have ulcers.

By the time you are forty-five you will have had at least one or two heart attacks.

By the time you are fifty you will be almost dead—but successfully dead. You

may become a great scientist, but you will never become a great being. You may

accumulate enough of wealth, but you will lose all that is of worth. You may conquer the whole world like an Alexander, but your own inner territory will remain unconquered.

There are many attractions to follow the left-hemisphere brain—that is the worldly brain. It is more concerned with things: cars, money, houses, power, prestige. That is the orientation of the man who in India we call a ***grustha,*** a householder.

The right-hemisphere brain is the orientation of the ***sannyasin,*** one who is more interested in his own inner being, his inner peace, his blissfulness, and is

less concerned about things. If they come easily, good; if they don't come that is

also good. He is more concerned with the moment, less concerned with the future; more concerned with the poetry of life, less concerned with the arithmetic

of it.

There is a way to follow life through arithmetic and there is another way to

follow life through dream, through dreams and visions. They are totally

different. Just the other day somebody asked, "Are there ghosts, fairies, and things like that?" Yes, there are—if you move through the right-hemisphere brain, there are. If you move through the left-

hemisphere brain, there are not.

All children are right-hemisphered. They see ghosts and fairies all around, but you go on talking to them and putting them in their places and saying to them, “Nonsense. You are stupid. Where is the fairy? There is nothing, just a shadow.” By and by you convince the child, the helpless child. By and by you

convince him, and he moves from the right-hemisphered orientation to the left-

hemisphered orientation; he has to. He has to live in your world. He has to forget

his dreams, he has to forget all myth, he has to forget all poetry, he has to learn

mathematics. Of course he becomes efficient in mathematics—and becomes

almost crippled and paralyzed in life. Existence goes on getting farther and farther away and he becomes just a commodity in the market, his whole life becomes just rubbish … although, of course, valuable in the eyes of the world.

A ***sannyasin*** is one who lives through the imagination, who lives through the dreaming quality of his mind, who lives through poetry, who poeticizes about life, who looks through visions. Then trees are greener than they look to you, then birds are more beautiful, then everything takes a luminous quality. Ordinary

pebbles become diamonds; ordinary rocks are no longer ordinary—nothing is

ordinary. If you look from the right hemisphere, everything becomes divine, sacred. Religiousness is from the right hemisphere.

A man was sitting with his friend in a cafeteria drinking tea. He studied

his cup and said with a sigh, “Ah, my friend, life is like a cup of tea.”

The other considered that for a moment and then said, “But why?

Why is life like a cup of tea?”

The first man replied, “How should I know? Am I a philosopher?”

meditation

Do we need special meditations for women?

No. Meditation is concerned with your consciousness—and consciousness is

neither male nor female. This is one of the fundamentals I want the world to be

aware of.

All the religions have denied the woman any possibility for spiritual growth,

thinking that her body is different, her biology is different: She will not be able

to reach to the ultimate flowering of consciousness. But it is strange that nobody

down the centuries ever inquired: Who reaches the ultimate flowering —the

body, the mind, or consciousness?

The body is different. If the body was going into meditation, then there would be certainly a need of different meditations for women than for men.

Because the body is not involved in meditation, there is no question of any difference. For example, in yoga, where the body is very important—all the yoga

postures are basically rooted in physiology—there are many postures which are

not suitable for a woman's body, and there are many which are more suitable for

a woman's body than for a man's body. So yoga can make a distinction: yoga for men, yoga for women.

Mind is also different. Man thinks logically, linguistically. The woman is more affected by emotions, sentiments, which are nonverbal. That's why she tends to be not willing to argue. Rather, she would like to scream and fight, cry

and weep. That's the way she has been for centuries, and she wins in it—because

the man simply feels embarrassed. He may be right logically, but the woman does not function logically.

So if meditation was concerned with mind, then too there would be a

different kind of meditation for women than for men. But meditation is

concerned with the very essential core of your being, which cannot be divided into male and female.

Consciousness is simply consciousness. A mirror is a mirror. It is not male, it

is not female. It simply reflects.

Consciousness is exactly like a mirror, which reflects. And meditation is

allowing your mirror to reflect, simply to reflect the mind in action, the body in

action. It doesn't matter if the body is a man's or a woman's; it does not matter

how the mind functions—emotionally or logically. Whatever the case, the

consciousness has simply to be alert to it. That alertness, that awareness, is meditation.

So there is no possibility of any difference in meditation between man and woman.

What is the right way to meditate?

You are asking for the right meditation. The first and primary work is to clean

your interior being of all thoughts. There is no question of choosing to keep the

good thoughts in and to throw the bad thoughts out. For a meditator, all thoughts

are simply junk; there is no question of good and bad. They all occupy the space

inside you, and because of their occupation, your inner being cannot become absolutely silent. So good thoughts are as bad as bad thoughts; don't make any

discrimination between them. Throw the baby out with the bathwater!

Meditation needs absolute quiet, a silence so deep that nothing stirs within you. Once you understand exactly what meditation means, it is not difficult to attain it. It is our birthright; we are absolutely capable of having it. But you cannot have both: the mind and meditation.

Mind is a disturbance. Mind is nothing but a normal madness.

You have to go beyond the mind into a space where no thought has ever

entered, where no imagination functions, where no dream arises, where you

simply are—just a nobody.

It is more an understanding than a discipline. It is not that you have to do much; on the contrary, you don't have to do anything except clearly understand

what meditation is. That very understanding will stop the functioning of the mind. That understanding is almost like a master before whom the servants stop

quarrelling with each other, or even talking with each other; suddenly the master

enters the house and there is silence. All the servants start being busy —at least

looking like they are busy. Just a moment before, they were all quarrelling and

fighting and discussing, and nobody was doing anything.

Understanding what meditation is, is inviting the master in. Mind is a

servant. The moment the master comes in with all its silence, with all its joy, suddenly the mind falls into absolute silence.

Once you have achieved a meditative space, enlightenment is only a question

of time. You cannot force it. You have to be just a waiting, an intense waiting,

with a great longing—almost like thirst, hunger, not a word.…

In meditation, the longing becomes just a thirst for enlightenment and a

patient awaiting, because it is such a great phenomenon and you are so tiny.

Your hands cannot reach it; it is not within your reach. It will come and overwhelm you but you cannot do anything to bring it down to you. You are too

small, your energies are too small. But whenever you are really waiting with patience and longing and passion, it comes. In the right moment, it comes. It has

always come.

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with a difference. The Meditation Resort is spread over 40 acres of spectacular

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Uniqueness: Each year the meditation resort welcomes thousands of people from

more than 100 countries. The unique campus provides an opportunity for a direct

personal experience of a new way of living—with more awareness, relaxation, celebration, and creativity. A great variety of around-the-clock and around-the-year program options are available. Doing nothing and just relaxing is one of them!

All programs are based on the OSHO vision of “Zorba the Buddha”—a

qualitatively new kind of human being who is able ***both*** to participate creatively in everyday life ***and*** to relax into silence and meditation.

Meditations: A full daily schedule of meditations for every type of person

includes methods that are active and passive, traditional and revolutionary, and in particular the OSHO Active MeditationsTM. The meditations take place in what must be the world’s largest meditation hall, the Osho Auditorium.

Multiversity: Individual sessions, courses and workshops cover everything from

creative arts to holistic health, personal transformation, relationship and life transition, work-as-meditation, esoteric sciences, and the “Zen” approach to sports and recreation. The secret of the Multiversity’s success lies in the fact that all its programs are combined with meditation, supporting an understanding that

as human beings we are far more than the sum of our parts.

Basho Spa: The luxurious Basho Spa provides for leisurely open-air swimming

surrounded by trees and tropical green. The uniquely-styled, spacious Jacuzzi, the saunas, gym, tennis courts … all are enhanced by their stunningly beautiful

setting.

Cuisine: A variety of different eating areas serve delicious Western, Asian, and

Indian vegetarian food—most of it organically grown especially for the

meditation resort. Breads and cakes are baked in the resort's own bakery.

Night Life: There are many evening events to choose from—dancing being at the top of the list! Other activities include full-moon meditations beneath the stars, variety shows, music performances, and meditations for daily life.

Or you can just enjoy meeting people at the Plaza Café, or walking in the nighttime serenity of the gardens of this fairy-tale environment.

Facilities: You can buy all your basic necessities and toiletries in the Galleria.

The Multimedia Gallery sells a large range of OSHO media products. There is also a bank, a travel agency, and a Cyber Café on campus. For those who enjoy

shopping, Pune provides all options, ranging from traditional and ethnic Indian

products to all global brand-name stores.

Accommodation: You can choose to stay in the elegant rooms of the Osho

Guesthouse, or for longer stays opt for one of the Living-In program packages.

Additionally there is a plentiful variety of nearby hotels and serviced apartments.

www.osho.com/meditationresort

about osho

Osho defies categorization. His thousands of talks cover everything from the individual quest for meaning to the most urgent social and political issues facing

society today. Osho's books are not written but are transcribed from

audio and video recordings of his extemporaneous talks to international audiences. As he puts it, “So remember: whatever I am saying is not just for you … I am talking

also for the future generations.”

Osho has been described by the ***Sunday Times*** in London as one of the

“1000 Makers of the 20th Century” and by American author Tom Robbins as

“the most dangerous man since Jesus Christ.” ***Sunday Mid-Day*** (India) has selected Osho as one of ten people—along with Gandhi, Nehru, and Buddha—

who have changed the destiny of India. About his own work Osho has said that

he is helping to create the conditions for the birth of a new kind of human being.

He often characterizes this new human being as “Zorba the Buddha”—capable

both of enjoying the earthy pleasures of a Zorba the Greek and the silent serenity

of a Gautama the Buddha.Running like a thread through all aspects of Osho’s talks and meditations is a vision that encompasses both the timeless wisdom of

all ages past and the highest potential of today’s (and tomorrow’s) science and technology. Osho is known for his revolutionary contribution to the science of inner transformation, with an approach to meditation that acknowledges the

accelerated pace of contemporary life. His unique OSHO Active Meditations are

designed to first release the accumulated stresses of body and mind, so that it is

then easier to take an experience of stillness and thought-free relaxation into daily life.

Two autobiographical works by the author are available:

Autobiography of a Spiritually Incorrect Mystic

Glimpses of a Golden Childhood

for more information

www.OSHO.com

A comprehensive multilanguage Web site including a magazine, OSHO Books,

OSHO TALKS in audio and video formats, the OSHO Library text archive in

English and Hindi and extensive information about OSHO Meditations. You will

also find the program schedule of the OSHO Multiversity and information about

the OSHO International Meditation Resort.

Web site:

http://osho.com/allaboutosho

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The material in this book are questions and Osho's responses selected from various talks by Osho given to a live audience. All of Osho's talks have been published in full as books, and are also available as original audio recordings. Audio recordings and the complete text archive can be found via the online OSHO Library at www.osho.com/library.

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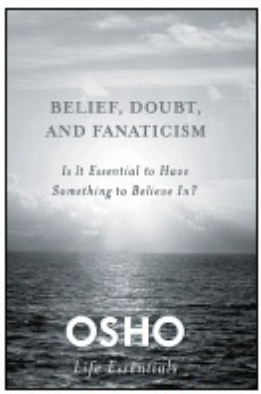

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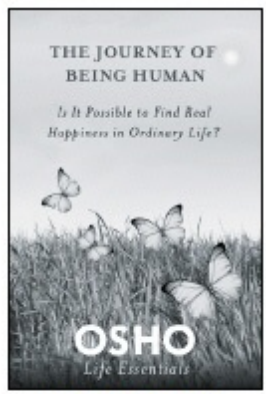

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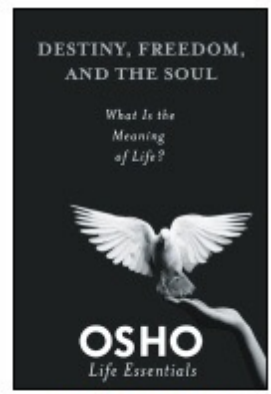

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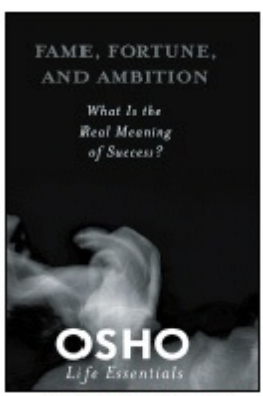

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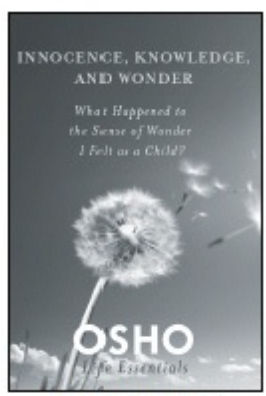

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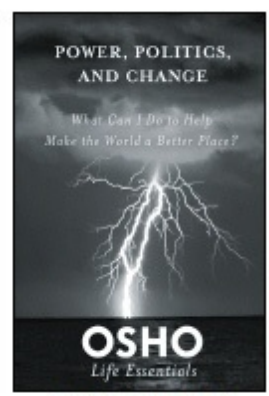

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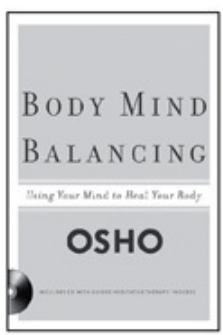

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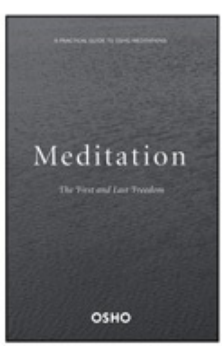

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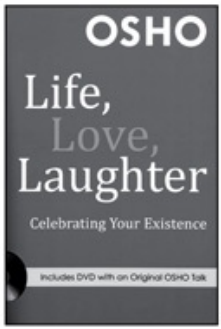

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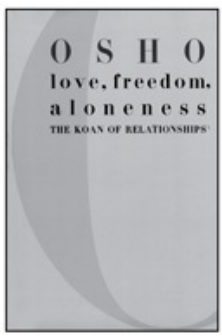

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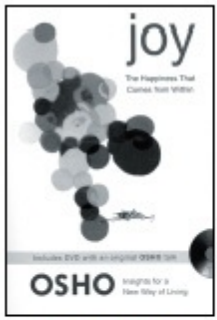

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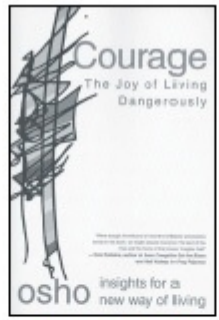

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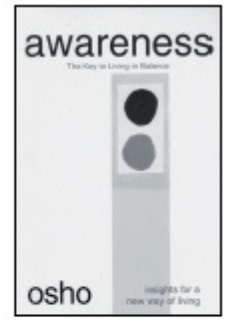

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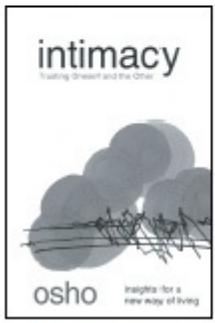

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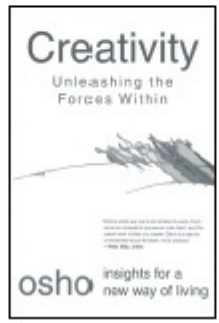

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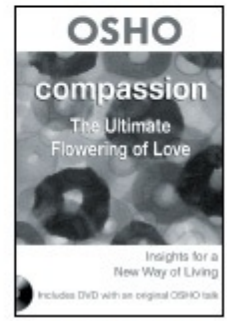

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